

Generation-work :

The Second Part.

Wherein is shewed, what the
Designs of God abroad in the World,
may in all likelyhood be, at this pre-
sent day, and in the days approaching.

Being an Exposition of the Seven
VIALS, Rev. 16.

And other Apocalyptical Mysteries.

*By John Tillinghast, the meanest and unworthiest
of Christs Laborers.*

Rev. 14. 7. *Fear God, and give glory to him, for the hour
of his judgement is come.*

Chap. 12. 12. *Therefore rejoyce ye heavens, and ye that
dwel in them; Wo to the Inhabiters of the Earth, and
of the Sea, for the Devil is come down unto you, ha-
ving great wrath, because he knoweth that he hath
but a short time.*

Chap. 11. 18. *And the Nations were angry, and thy wrath
is come, and the time of the dead that they should be
judged, and that thou shouldest give reward unto thy
servants the Prophets, and to the Saints, &c.*

L O N D O N,

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in Popes-head-Alley, 1655.

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Being an Exposition of the Seven
VIALS, Rev. 16.

And other Apocryphical Myseries.

By John Tillotson, the learned and renowned
of Christ: Esq.

Rev. 17. For God, and give glory to him, for the time
of his judgement is come.

Chap. 17. Therefore rejoice ye nations, and ye that
have no name; for the indignation of the Lord, and
of the Lamb, for the Devil is come down unto you, ha-
ving great wrath, because he knew that he hath
but a short time.

Chap. 18. And the nations were angry, and they would
not repent of their sins, nor would they should be
judged, and then shall they be punished, and
shall be punished, and shall be punished.

THE END

Printed by J. Streater, at the Sign of the Crown
in Pall-mall.

The Epistle Dedicatory.

To all those who love. and patiently wait for
the *Appearing and Kingdom of our*
Lord Jesus Christ,

Grace and Peace be multiplied.

Dearly beloved in our Lord,

IT is reported of the Primitive Saints, that these words, the *KINGDOM OF CHRIST*, the *KINGDOM OF CHRIST*, were so frequent in their mouths, that their malicious Adversaries (willing to mistake the simplicity of their meaning and intention) did make the words matter of *Fact*, charging them hereupon with *Treason*; as if they had driven on some design to get for themselves the Kingdom.

Whether the *simplicity* of the Saints in the age we live in, who being come to the very *dawning* of the day, and beholding the Lord *going up* to his Kingdom, cannot hold their peace, but must cry out *HOSANNA TO THE SON OF DAVID, HOSANNA IN THE HIGHEST*, may through the *subtlety* of the old Serpent have any such *abuse* put upon it, or no, I wave at present. But this I am sure of, the first ages had not the Kingdom of Christ so *much* in their mouths, but after ages had it as *little*; their hearts were not so warm to it, but the generations since have been as *cold*. And indeed
it

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it was *necessary* it should so be; for the *Beast* Antichrist being to rise in the world, who after his rise must continue to reign two and forty months, *Rev. 13. 5.* it was needful therefore, to the end he might be *revealed*, that there should be (as the Apostle tells us *2 Thes. 2. 3.*) a *falling away*, which falling away above all things was *necessary*, that it should be in the *Truths of Christs Kingdom*, no *Truths* being so diametrically *opposite* to *Antichrist* as these; others shake off his *leaves*, these pluck him up by the *roots*. If therefore the policy of the Dragon had not found out a way to brand *these Truths*, and by making them odious, to hold them down, his Kingdom must have *fallen* many ages since, for he should have had no *Beast* to resign his Power, Seat, and great Authority to. It stood him greatly in hand therefore by some means to cloud these, which by continuing to shine, would have nipped Antichrist in the bud; and this the wisdom of God permitting, to accomplish thereby in the end a more glorious design, which he effectually did.

Hence within the *fourth Century* (at the end of which the *Beast* arose) the *Truths of Christs Kingdom* (before generally received) began to be *condemned*, and to go under the odious name of *Heretic*.

Hence also we find not in the *Revelations* any mention made of Christs Kingdom, nor any noyse of such a thing in the world all the time of the *Beasts* reign; but the great cry of the dwellers on the Earth is, *The Beast, the Beast, who is like unto the Beast? yea the whole world wondereth after the Beast, Rev. 13. 3, 4.*

But now in the *latter days*, as the *Beast* begins to go *down*, so do the precious *Truths of Christs Kingdom* again begin to *revive*, and have a *resurrection*.

Hence we find that as the *world* by degrees gets rid of the *Beast*, so is the cry in it still louder and louder of *Christs Kingdom*.

First,

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First, Amongst the *Saints* in the world, who no sooner have got so much footing as to stand and face the *Beast*, which before trod them down, and trampled upon them, but presently they make the world ring again, with the noise of *Christs Kingdom*. Rev. 15.2,3,4. And I saw them that had gotten the victory over the *Beast*, and over his Image, and over his *Mark*, and over the number of his Name, stand on the Sea of glass having the Harps of God, And they sing the Song of *Moses* the servant of the Lord, and the Song of the *Lamb*, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of *Saints*; Who shall not fear thee, O Lord, and glorifie thy name, for thou onely art holy? for all Nations shall come and worship before thee, for thy judgements are made manifest.

Secondly, After this the *Beast* having received a more fatal blow, the cry of *Christs Kingdom*, that was before among some *Saints* onely, is now more general, and runs among the multitudes, yea, the great ones too (of whom till this day we hear little) as Rev. 19.6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, saying, Allelujah, for the Lord God Omnipotent reigneth.

Thirdly and lastly, Yet after this, upon the sounding of the seventh Angel (when *Christ* comes to take his Kingdom) it is then openly proclaimed with a great voice, Rev. 11.15. The Kingdoms of this world are become the Kingdoms of our Lord, and of his *Christ*, and he shall reign for ever. And as an echo to this voice, the hearts of Gods faithful ones reply, v. 17. We give thee thanks, O Lord God Almighty, which art, and wert, and art to come, because thou hast taken to thee this great power, and hast reigned.

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Thus the *noyse* and cry in the *world* towards the *latter* end of Antichrists reign, is very *different* to that which was in the *time* of his reign, then the cry was, *The Beast, The Beast* : now the *old cry* is up again, *The Kingdom of Christ, The Kingdom of Christ*.

Yet, notwithstanding the cry of Christs Kingdom shall at this day be so *loud*, shall not the *ears* of all, no not of the *Saints themselves*, be open to hear it ; but some of them (as well as others) shall be so deeply wedded to the sweetness of *Antichristian wordly interests* that (to maintain these) they shall rather choose to *sit by the waters of Babylon*, than with the loss of them to stand with the *Lamb upon Mount Sion* ; else what need would there be of any such *Proclamation* to be made, as we read, is immediately before *Romes ruin* ? Rev. 18.4. *Come out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues.*

And these who thus shall do, are not to be reckoned among those who in this great business followed not the *Lamb* at all, but among those who followed the *Lamb* some part of the way towards Mount Sion, but upon some turn, or falling in with some worldly pleasing interest, by the way did quit his company, before they came thither.

For this cause the *hundred forty and four thousand*, which stand with the *Lamb* upon Mount Sion, Rev. 14.1, 2, 3.4. are differenced from others, not in *this*, that they were *Saints*, and others not ; nor in *this*, that they followed the *Lamb*, which others did not ; but the difference is made to lye in these two things :

I They were *Virgin-Saints*, which had not defiled themselves with women, i. e. were not espoused to any worldly interest, the desire of which is as natural to the hearts of men, as the desire of women ; and particularly, they had never any thing to do with the interest of that

Whorish

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Whorish woman, spoken of *Chap. 17*. And this to be the meaning of the phrase the foregoing words do give it, which by a parallel phrase, setting forth the same thing, calls them the *Redeemed from the earth, i. e.* from earthly interests, as outward glory, honor, riches, &c.

2 They were such who follow the Lamb *whithersoever he goes, Vers. 4*. If the Lamb will go in strange untrodden paths, making his way over the necks of the Kings, and Princes of this world, they will follow him there. If in unpleasing paths, turning about in a manner upon themselves, and treading under feet their beloved interests, dear, and near Relations, taking from them their outward glory and ornaments, yet they will make a turn with him, and follow him there: for they are such as will follow the Lamb *whithersoever he goes*. Now although there may be many besides these at this day, who may come under the more general Character of *Saintship*, and followers of the Lamb, *i. e.* for some time, yet shall they be found short of these particular Characters, *viz.* of being *Virgin-Saints, un-espoused to worldly interests, and followers of the Lamb not onely here, and there, but whithersoever he goes*.

Hence we have it specially noted of these, that they sing *as it were a new Song, before the Throne, which no man could learn, but onely the one hundred forty four thousand which were redeemed from the earth, vers. 3*. Why doth the Holy Ghost say, *As it were a new Song*, and not rather a *new Song*? The reason I take to be this, because the Song for the matter of it in general, is the old Song, *i. e.* the same Song still, that all the children of *Sion* sung together upon their first coming out of *Babylon*. But now the Lamb their Leader, having upon his march towards Mount *Sion*, taken some strange, rough, untrodden, unexpected paths, which they upon their coming out did not so much as dream of, many of those who upon his

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first march set forth with him, with as loud a cry as the rest: begin now some to draw backwards again to *Babylon*, some to lag behind their Colours; and now *they can sing with the rest no longer*, i.e. they cannot now any longer own his Appearances and workings, praise him or magnifie his name for them; yet for all this, even at this time when many fall off offended, the *One hundred forty four thousand redeemed from the Earth*, they march on with the Lamb, *singing still*, owning, approving his works, resolving to keep him company whethersoever he goes. Now in this respect the Holy Ghost doth not term it a *new Song*, but *as it were a new Song*, because it puzzles most of the *old Singers*, seeming altogether new, and another to them, though yet indeed it is the *same*, the *change* being more in them, than in the *Song*, and the *One hundred forty four thousand can sing it still*.

Hence likewise this *One hundred forty four thousand* are spoken of as being a *select and picked party* called therefore, *vers. 4. The redeemed from among men, being the first fruits unto God, and to the Lamb*, i.e. they are (if I may so say) for the choyceness of their spirits above others in adhering to the Lamb their Leader, the very cream of men, such as the Lamb accounts his first fruits, i.e. makes more store of than of others, who yet may bee of his Corn, and a part of his Harvest too.

And as that which is not here impertinent, we may observe, that as the coming out of *Egypt* was in Old Testament times one eminent type of the *Saints deliverance* from Spiritual *Antichristian bondage*, for which cause the *Antichristian State* is spiritually called *Egypt*, Revel. 11. 8. and the *coming out of Babylon* afterwards, another; for which cause *Rome* in the *Apocalyps* takes denomination from *Babylon*: So is it a thing worthy to be noted, as touching both these Types, that
that

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that *Generation* which by stirring *let the work first on foot*, did afterwards prove the *greatest* (I may say the *onely*) *retarders* of it. For as touching the first, *WHO* *hankered* after the *Flesh pots* of *Egypt*, but that *Generation*? *WHO* though come out, yet had been brought up there: *WHO* moved the *returning* back again? but that *Generation* that came thence: *WHO* made light of the *great things* God d.d in the *Wildernels*? but that *very Generation*, who from the first had *seen his mighty Wonders* in *Egypt*.

As touching the *Second*, *WHO* are they that cry out, *The time is not come, the time that the Lords house should be built*? Hag. 1. 2. But that *very Generation* who came out of *Babylon* with great hearts at first to do the work; but were afterwards engaged in particular concerns, and private interests, *building seiled houses for themselves*, vers. 4. hereby letting the work of their *Generation* lie waste.

And truly it is that which I have verily thought with my self, and that some time, namely, *That it wou'd befall us in this Age, coming out of Antichristian Babylon, even as it did them coming out of Egypt and Babylon of old, i.e.* we should see those *very persons* who leading us out of *Babylon* at first, did cry, *Christs Kingdom, Christs Kingdom*, either by hankering after the *Egyptian Flesh-pots* of *Honor, Profit, &c.* (which once having tasted they cannot lose the relish of) *wholly to quit their first principles and affections*, and so set their faces back again to return into *Egypt*; or if not so, yet at leastwise (as the commers out of *Babylon* did, who were somewhat the better of the two) finding difficulty in going on, *make a stand* on the way, there *building seiled houses for themselves*, i.e. advancing their own particular interests instead of helping forward the work of *Christs Kingdom*.

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What shall I any further enlarge upon this uncouth Theam, harp any longer upon this displeasing string? It was without doubt an ill *Omen* to *Barnabas* when he chose *Marke* to go with him to the work, who had before deserted it, that *he should do but little* in it. And indeed the Event proved it; for as by that act he *lost the hearts of the Church*, who recommended *Paul* and *Silas* to the Grace of God, but take no notice of *Barnabas* and *Mark*; So also is it observable, that from that very day, *he who was so active before, we hear no more of him*. True, he had this to plead, *Mark was a good man*, but *Paul* whose eyes were more open, saw, that notwithstanding his goodness, yet having once at a pinch deserted Christs Cause, he was not a man likely afterwards to thrive with, in carrying it on; and therefore wise, wary *Paul*, if there be no other way to clear his hands of him, for the works sake, rather than he will run the hazzard, he will bid farewell, even to his old beloved preaching, suffering Companion, *Barnabas* himself.

And now as for you (dearly Beloved) to whom I dedicate these Lines; I cœly say, The Book it self is yours, and whatsoever of the mind of Christ is discovered in it is yours. I shall therefore close up this my Epistle with the words of the Holy Ghost, *Isa. 2. 12, 13 &c.* For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Bashan. And upon all the high Mountains, and upon all the Hills that are lifted up. And upon every high Tower, and upon every fenced Wall. And upon all the ships of Tarshish, and upon all pleasant Pictures. And the loftiness of man shall be bowed down, and the highness of men shall be made

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made low ; and the Lord alone shall be exalted in that day. And the Idols he shall utterly abolish, Ezek. 17. 24. Then all the Trees of the field shall know that it is the Lord that hath brought down the high Tree, and hath exalted the low Tree, hath dried up the green Tree, and made the drie Tree to flourish. Isa. 9. 3. The zeal of the Lord of Hosts will perform this.

So beleeves he, who is,

*A poor unprofitable Servant
in his Masters Work,*

JOHN TILLINGHAST.

The Epistle to the Reader.

Christian Reader,

I was not in my thoughts when I put forth my former peece, which I was moved to do, partly for the encouragement of some, who had ventured far in the work of their Generation, and partly for the provocation of others, that I should have appeared again upon the publick Stage, whence few that climb up, come down any better than losers, if not from men, yet through that corruption that lodgeth in their own hearts: But being by more than one or two, upon the coming forth thereof, desired to speak my thoughts more clearly and particularly as touching the Design or Designs of God in the Age we live in: And to that end, some proposing this Prophecy of the Vials, as a subject most suitable for such a discovery, which opened, they conceived would further unfold the Work of this Generation; and being added as an Appendix to the other, might be of use: Although considering how great the Task was, how mystical that Prophecy in particular, upon which the thoughts of good men were so various, and how unskilful I my self was in the general knowledge of the Prophets, which was a thing most necessary to such an undertaking, I did for a while lay aside wholly the thoughts of satisfying their desires; yet finding desires renewed, after I had given them over, I knew not but that it might be some call unto me, seeing nothing but my own discouragements lying in the way to hinder: Whereupon I resolved to
make

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make a trial, and as the Lord should come in with light, so to proceed, or give over; being encouraged hereto from that of Daniel, Chap. 12. 4. That the Book was to be sealed up but to the time of the end, when by the running too and fro of many (which implies a kind of duty) knowledge shall be increased; And also considering that a special blessing (surely to quicken our dull hearts to this Work) is annexed to the Book of the Revelations, both at the beginning and ending, whereas no Book besides it in Scripture hath the like, Chap. 1. 3. Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things which are written therein, Chap. 22. 7. Blessed is he that keepeth the sayings of the Prophecy of this Book. These things were at first some encouragement to me, and are still refreshment to my spirit, as touching what I have done; for though I will not say, I have in all things found the truth, (which yet I persuade my self is through Grace in some things here done) yet do I judge a liberty left for me, as well as others, to croud into the number of that many, who run too and fro to finde it; and also do beleieve it is a thing may be done without prejudice to a mans grace, comfort, or communion with God, yea, as a help to all these, seeing that a special blessing from Heaven is pronounced to such as read, hear, and keep these things.

And as to the Treatise it self, I may give this account of it, That when I began, my thoughts were not upon a second Part, but onely to have added this, as a brief Appendix to my first. But after I had taken a serious view of the Prophets and the Revelations, comparing one with the other. I saw so many precious ears of Corn lye scattered every where, that an eager desire of gleaning, made me forget my first resolutions, and this little Piece (which I had in my thoughts, laid out but for two

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or three sheets at most) upon the sudden to swell into a second Part, more large than the former. And truly in doing of it, I have been so far from moulding things according to any pre-conceiv'd opinion (which I find a thing most apt to deceive) as that (setting aside some general perswasions, which I had before as touching Christs coming) I have upon deliberate consideration, seen real cause to forsake somethings formerly taken up by me; and to alter those general conceptions which before I had of the Vials, almost in every thing.

And notwithstanding I had some thoughts at first positively to lay down my own opinion in things referring to the Vials, without mentioning the opinion of others, yet did I afterwards judge it convenient for the satisfaction of such who delight to turn over Expositors, not only to lay down my own, but also briefly to insert those reasons, which pondered in my thoughts, made me see a necessity to forsake the old beaten paths, and seek a new; wherein I can speak it truly, I have not desired to be singular (though oft necessitated so to be) nor forsaken any man, so far as by right reason I have been able in my most serious thoughts, to bring his opinion, and the truth together; and where I could not, though I highly reverence the men, as inestimable of more worth for grace and abilities both, then a hundred such as my self, yet have I not durst to follow them, because I have taken it up as my resolution in this day (which through the grace of God assisting, I shall hold unto) not to follow any man, or men living, though I honor their holiness, and love their parts, any farther then I can see the truth, and them to follow that, nor for any respect what soever to forsake any man, so far as he appears to me to go with that; And in this resolution (as to the present work) I am confirmed, by considering that the knowledge of those Prophecies which relate to the last times,

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times, is to be attained, not so much by settling upon old received Principles; as by running to and fro to seek new Light and further Discoveries.

If any inquire of me as touching the reasons, why I have forbore to mention the names of such Authors, as I have had occasion in this Discourse to deal with; my answer is, because I would not appear as an opposer of men, though for the love of truth I am an opposer of false Principles, which may be in the best man; and also because I would not give just cause, by bringing the names of good men upon the stage, to any who yet are living, or the friends or lovers of such as are deceased to be offended. I might adde another reason (with wishes it were otherwise) because many Professors in our dayes, are grown so wanton, that the very naming a good man, and shewing him to be in a mistake, is enough to make his name of little esteem, if not odious with some of them. And yet although I have suppressed names, have I alwayes laid the weight of their Reasons in the balance; not willingly concealing, nor extenuating by my laying it down, the strength of any one Argument, that whilst I was composing this Discourse, I could meet with making against me; which for any to do, I have alwayes judged a manifest sign of one, who rather seeks to make others think him a Victor, than to finde the truth.

Having given thee (Christian Reader) this brief account of the rise of this enterprise, and my progress in it, I have only two or three things to adde.

First, In case thou art one who art a young beginner, whose face is but newly set towards Truth, to seek it, let me commend to thee this one rule amongst many (which those who wait for the Spirit shall learn) it being that which the Author (being such a one as thy self) finding himself wearied, and quite tired out in seeking after

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after truth, whilst he hath addicted himself to follow now the opinion of this man, now of that; being able all this while to settle upon nothing, hath in the end been forced (as in other things, so in this) to have recourse unto; which is, to take the naked Scripture, and read it over, and by some distinguishing mark made in the Bible to sever those Scriptures, which in the Prophets and elsewhere treat of the last times, from other Scriptures whose subjects are different; which done, thou shalt then be able, by the help of thy mark to turn thy Bible over, and in a few hours to consider all that from one end of the Scripture to another, hath special relation to the last times (or by making a different mark to any subject into which thou desirest light) whence having first by comparing the whole together founded thy self upon such Principles as are contradictory to no part, thou shalt then be able to pass a right judgement upon the different minds and sayings of Writers, knowing when and where to chuse and refuse, as they agree with, or differ from the substance of that truth which in Scripture hath special relation, either to such a Time, or such a Subject, and as where this is carefully and understandingly done, there will be little need of the multitude of Authors; so where it is omitted, there will be little else save confusion to him that shall turn them over. And this let me say further, in doing of it, thou mayest promise thy self (through the help of the good Spirit) more full satisfaction then I will promise thee, from what I have written, or from any Book extant that ever I met with besides the Bible, and willingly I would have been here at the pains to have painted out to thee those Scriptures whose subject is the last times, but that I judge that to read over thy Bible diligently thy self, and mark them out, will do thee much more good.

Secondly, In case thou art one whose delight and study

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Study runs this way, to pry into the mysteries of the last times, if he might teach, who indeed hath more need to learn, I would say, make stops sometimes, and look round about thee, lest while thou art running on, (supposing thou seest thy way before thee, thou dost unawares out-run thy Leader, which if thou dost, thou wilt straightway be woodded, and wildered, and go to work with thy reason only, (which will never make good work) to hew the way thou shouldst go in; And further, never fear to make a turn out of the common road (though standers by cry, you are out of the way) if so be thou perceivest truth to have taken that path before thee.

Thirdly, If thou art one who art offended at the visible dispensations of this age, and upon that account no friend to studies of this nature, I only say, perhaps thy readiness, to be offended at what is done, and doing at this day in the world, ariseth hence from a not observing the signs of the times; study therefore these things a little; and more, take a wise mans counsel, Act. 5. 36. Refrain from censuring and opposing, for if the work now doing in the world be of men, it will assuredly come to nought; but if of God, happily whilst ye oppose, ye shall be found to fight against God.

Fourthly, and lastly, Whatsoever thou art, receive not what is written without triall, nor throw it away (upon a loose triall) with a Tush; the one is an enemy to thy comfort, for he that swallows meat whole, tastes not the sweetness of it; the other may be to thy light, for he that's resolved to open his eyes but half way, must expect to see men like trees. And as things are not written with a spirit of infallibility, so as that all must be received; so neither (I hope) is any thing put in with so much levity as deserves to be cast out with a Tush; but rather lay Scriptures together, weigh things well, and then judge; Thus the Bereans did, and are called
noble

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noble for so doing; whereas those who take things upon meer trust, and those who throw them away without any triall; are neither of them noble.

Only in case of trial, do not for one single Scripture, which may seem to thee to contradict any part, reject the whole, but rather lay Scripture to Scripture, till the whole of Scriptures is brought to some harmony, by which time possibly thou mayest see reason to be of my mind; if not, a better harmony being found, I shall (I so hope at least) with thanks for light, willingly relinquish my own, and come to thine.

And further, In case some things upon diligent search do evidently appear to be mistakes, do not therefore because of some weeds, throw away all the corn; he that will eat no corn, but what grew up without weeds must eat none at all; he that thinks to have truth from such imperfect creatures as we are, without error, erres himself whilst he so thinks.

And lastly, In case thou seeing reason for it, dost receive things, receive them not as bare notions, which will be little benefit to thee, or comfort to me, that I have laboured only to fill mens heads; but now and then suck upon them in thy Meditations, perhaps thou mayest find some sweetness in them, they have not been all dry bones to the Author in composing; who therefore in his composition hath studied plaineness and brevity (so far as will stand with weak capacities) that things might be fitted the more (without being tiresome or tedious) for thy meditations.

Let none wonder I have written out so many Scriptures at large, they were sent to me in writing, I thought they might be so to thee in reading, and it hath been sometimes a question with me, whether a defect in this, and a bare quotation of Chapter and Verse, hath not made the Writings of some more dry to the Reader;

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Reader, then otherwise they would have been?

I have no more (Christian Reader) save to beg thy prayers for me, in doing which, let me obtain thus much; That in case the Lord make anything either in this, or my former part useful to thee, and affecting to thy heart, that in the midst of thy joyes, thou wouldest not forget to send a groan or two to Heaven in the behalf of the poor unworthy Author (who would not, had he not much need thereof, so publickly make this request, and having need, is glad he can do it) that the Lord would make, and keep him very humble, that the improvement of a talent of gifts, may not at all be prejudicial unto grace; Witball, that he may not at last, having pressed others to the work of their Generation, be himself found negligent, and as an unprofitable instrument be laid by therein, which he can never look down into his own heart, but he seeth real cause to fear, from which yet he hopeth (Saints helping together with prayers for him) he shall be kept, who is,

One that esteems it a most glorious Privilege to be of the number of those who follow the Lamb whithersoever he goes.

J. T.

GENE-




GENERATION-VVORK ;

The Second Part.

Wherein is shewed what the Designs of
God abroad in the **World** may in all like-
lihood be, at this present day, and in the days
approaching.

Being an Exposition of the Seven Vials,
Revelations 16.

The Introduction.

 **A**S the Holy Ghost in the *precedent Chap-
ter*, and the *first verse of this*, hath laid
down several things as *preparatory* to the
following Vision of *Pouring forth the
Vials*: So do I judge it a thing most
meet and safe in this our *Exposition* to walk by the same
Rule; and *first* of all, as an *Introduction* to the whole,
to commend to the consideration of the Reader, these few
Propositions.

I. PROPOSITION.

*That the time of pouring forth the Vials, is then to be-
gin when Antichrist is going off the Stage, and
true Reformation hath gotten some footing, and the
Church of Christ which before lay hidden, and
invisible begins to appear.*

This

This is clear Chap. 15. 2, 5. where as *Antecedent* to the powring forth of the *Vials*, we have,

1 *Victory gotten over the Beast, and over his Image*-- vers. 2, which is not in such a sense to be understood, as though the *Beast*, his *Image*, *Mark*, should hereby be abolished or destroyed: For then what need would there be of any *Vials* to be poured forth upon the *Beast* afterward, the work being done, and he destroyed already; or why should his *Mark*, and *Image*, be mentioned again in the first *Vial*? But the meaning is (as I conceive) that *Saints* immediately before the *Vials* begin to be poured forth, shall so far have gotten the victory over the *Beast*, as concerns either the safety of their own persons, or the doing of the work; yet *Antichrist* shall not have power over them to make them subject themselves to him, allow of his *Image*, *Mark*, the number of his *Name*; or else to persecute them, kill them with the sword, as in former times he hath done; nor shall he have such a power as to hinder them in the work they are going about, of powring out the *Vials*.

2 *The Saints who have obtained this Victory, stand on a Sea of glass mingled with fire*, vers. 2. noting, that the *Saints* at this time, shall have attained to some degrees of purity in Doctrine and Worship, so far at least, as to discern and renounce the gross Idolatries of *Antichrist*, which are set forth by his *Image*, *Marke*, the number of his *Name*; though yet they shall not have attained to that purity the Church of *Christ* enjoyed before the corruptions of *Antichrist* crept into it; For then there was a *Sea of glass, clear as chrystal*, Rev. 4. 6. here is a *Sea of glass*, but not yet so clear as *Chrystal*. Though this Reformation shall be pure, in respect of the impure and filthy puddle of *Antichristianism*, yet shall it have some mud in it, in respect of the purity of the *Primitive* streams. And whereas this *Sea of glass* is said to be mingled with fire, it de-

notes, that the Saints in struggling with the Beast shall not be without some sufferings on their part, though the victory falls to them, yet a mixture of suffering shall go with the victory: And also (as the wisdom of God is manifold) it may denote, that the contenders against the Beast, shall not as yet be so one amongst themselves, but that there shall remain hot jars and contentions amongst them, one party against another.

3 *The Temple of the Tabernacle of the Testimony in Heaven is opened, vers. 5.* That is, The true worship of God in his Church, which before was hidden and private; Saints worshipping God by stealth in corners, shall now begin to be publick and visible; though as yet this worship shall not be in so perfect and fixed a way as afterwards, therefore set forth by the Temple of the *Tabernacle*; for although the true worship of God was in the *Tabernacle Moses* built upon the first coming out of *Egypt*, yet was the *Tabernacle moveable*, and the Worship therein not in all things so compleat, as in *Solomons Temple* afterwards.

Now find out the time to which these three Characters do most exactly agree, and then we have found the time where we are to begin the *Vials*; which not here to hint, I shall hence onely observe, That all those Expositors which begin the *Vials* with the *Primitive* times of the Church, or those who coming lower, do yet begin whilst the Man of Sin was in his greatest state and strength, are not to be followed as guides in this thing; To all which Expositions, though nothing else were to be opposed, yet it is sufficient that the *Vials* are called the *seven last plagues*, Chap. 15. 1.

II. PROPOSITION.

That the Vials are to be poured forth by Angels onely coming out of the Temple, cloathed in pure and white linnen, having their breasts girded with golden girdles, Ver. 6.

The meaning is, That the Instruments God will imploy in doing of the work (at leastwise for the swaying and ruling party amongst them) shall be such as have renounced the false Idolatrous worship of Antichrist, and imbraced so far as their light goes, the true worship of Christ, in which respect they are said to come out of the Temple; whose conversations shall be pure and unspotted, therefore cloathed in pure and white linnen, and their designs and actions for God in managing this great business (how ever judged or scandalized by others) shall yet be carried on with much sincerity, uprightness, and integrity, which as a golden Girdle shall be upon their Breast.

Hence not the Turk, nor the Jews, nor any of the Antichristian Princes or party, nor any other who are unconverted Idolaters, false Worshippers without the Temple, can be looked upon, or interpreted, to be the Angels of any of the Vials.

III. PROPOSITION.

That Gods call to the Angels of the Vials to pour out their Vials, is to be principally looked for out of the Temple.

The matter of their work is to be looked for in the word, that what they do be agreeable to that Rule; but the Call to go about the work, that is, without delay to pour out this, or that Vial, is mainly to be looked for out of the Temple. Chap. 16.1. I heard a great voyce out of the Temple, saying to the seven Angels, Go your ways; and pour out the Vials of the wrath of God upon the earth. The meaning of the word, is not as if by one general command from the Temple, all the Angels were authorized at once to pour out their Vials; no, but as the Angels were distinct, so they had distinct calls; yet the Call of each came as a great voyce; that is, with much power out of the Temple; God first setting it strongly upon the hearts of his people in his Temple,

that such a work is to be done (*I Jesus have sent my Angel to testifie these things in the Churches, Chap. 22. 16.*) who thereupon with a great voyce cry mightily to each Angel (*i.e.* such instruments as they see God hath raised up, and impowred) to do that work.

Yet understand this, I am now speaking not so much of the *general Call*, as a more *particular* and *special Call*, peculiar to this time of the Vials. The *general Call* to *Generation-Work* is (as hath been proved in my first part) *dispensation*, but now at this time, besides the *Call* of Gods *dispensations*, the instruments God shall raise up to ruin the Whore, shall have a more *particular Call* to this work, to the end they may neither flag nor draw back, namely the *loud and uncessant cry of the Temple.*

First, Hence the general voyce or cry of Gods people out of the Temple, is much to be heeded in that age, in which the *Vials* are pouring forth.

Hence secondly, Extraordinary actings, or actings in a strange and extraordinary way, are to be looked for, whilst the *Vials* are pouring forth; for is it not a wonderful and an extraordinary thing to attempt things new, and in former ages unheard of; and that upon this account chiefly, that it is the general voyce, and cry of Saints, that they have it upon their hearts, this work must be done.

IV. PROPOSITION.

That the subject of each Vial, or the things or persons each Vial falls upon, are such onely as God hates, accounts his enemies, and chiefly things pertaining to Antichrist. This is clear, for,

1 The matter of each Vial is *pure wrath*, yea full wrath, as Chap. 15. 1. 7. Chap. 16. 1. and *pure* and *full* wrath is proper onely to such.

2 Each Vial is poured out upon the *Earth*, Chap. 16. 1. *i.e.* things *carnal* and *earthly*, persons out of Church, and aliens to the *Commonwealth of Israel*; *Earth* here being

being 'opposed to *Heaven*, the true Church of God, or Spou'e of Christ.

3 The Vials in particular will evidence this ; For the first Vial falls upon such as had the *Mark* of the Beast, and worshipped his Image, Chap. 16.2. The third upon such as had *shed the blood of Saints*, and in requital had blood given them to drink, vers.6. the *fourth, fifth, and seventh*, upon such as *blasphemed God under these plagues*, yet *repented not to give him glory*, vers.9,11, 21. And for the other two, that they likewise fall upon such, will better appear hereafter, when I shall come to open the subject of each Vial.

Hence, not Christ himself, not the Scriptures, not the Church or people of Christ, nor any such like thing, nor the inanimate creatures, as the *Sun* or *Elements*, may be accounted the subject of any of the Vials,

V. PROPOSITION.

That the effects of one Vial, do oft times run into another Vial.

My meaning is, the immediate following Vial, or the Vial following that may sometimes be poured out before the Effects of the foregoing Vial are wholly ceased ; For although an order is so to be observed (the Holy Ghost having laid it down) as that we must not conceive all are to be poured out at once ; yet it is unbecoming the Majesty of God , to tie him up so strictly to order, as to conceive the *punctum* of time ending one Vial, to be the beginning of the next. If man in his employments be not so to be tyed up, much less God.

Hence we are not to straiten the *work* of the *Generation* to one Vial onely, that which for present we are under, because such may the case be, that before the Effects of one Vial are over, God may call upon his Servants (his Providence opening a door thereunto) to pour out another,

VI. And last PROPOSITION.

That the Terms and Phrases relating to the Vials, are not to be understood in a literal, (unless where either the Text it self, or consent of other Scriptures enforce it) but in a metaphorical sense.

For if we take the *Earth, Sea, Rivers, and Fountains* of waters, *Sun, Air, &c.* in a literal sense, how should a Vial of wrath poured out on these, be any whit more prejudicial (without a miracle) to Gods enemies, than his friends, who partake of the benefit of these in common with the other? Yea, how contrary to reason would it be, so to interpret the *third Vial*? for (as one saith) did ever Rivers and Fountains of waters literally *shed the blood of Saints*? or did God ever (in way of revenge) give them blood to drink?

Hence, Those of the Popish party, and such of our own as would put a literal interpretation upon the things here spoken of, are mistaken.

These few things (from which in the general some light already hath been afforded us, and of which more particular use will be found hereafter) being premised; I now come to treat of the *Vials themselves*, and of each in their order.



VIAL I.

1. *The SUBJECT of it,*

The EARTH.

Verf. 2. **A**ND *the first went and poured out his Vial upon the Earth.*

Of the whole Universe, *Earth* is the most gross part ; *Air* is of a subtile nature ; *Water* of a more gross ; *Earth* the grossest of all, as being the dregs and settlements of the whole. By *Earth* then, we are not here to understand, *Earth* as opposed to *Heaven*, i.e. the true Church, as verf. 1. but the *Papish Earth*, viz. the grosser part of Popery, or the Lees and Dregs of that Religion, opposed to the finer parts of it. Now these Lees and Dregs are no other but that damnable *Doctrine* of the Papists (by which Christs Mediation and Priestly Office, and so consequently the very foundation of Faith and Salvation is destroyed) which maintains Justification by works, upon which *poysonous deadly root* do grow the filthy abominations of their Mass, their Croffes, Indulgences, Invocation of Saints, Purgatory, Penance, Pilgrimages, Monkish-life, &c. which in respect of their *Discipline*, though that be impure, may yet well be called the Dregs, as being far more impure.

Upon these filthy *Dregs of Romish Doctrine*, began the first Vial to be poured forth by *Luther*, and other Worthies of those times, who by the light of truth made such a discovery of the unsoundness, yea, perniciousness thereof, as that now the same began to be odious in the eyes of all. And that here (and no where else, either

sooner or later) we are to *begin* the Vials, is clear, because no time doth so exactly agree to what wee have said concerning the time in our *first Proposition*, as this doth.

That discovery of the filthiness of these things, which was more ancient, in the times of *Wickliff*, *Hus*, the *Waldenses*, and *Albigenses*, could not be any part of this Vial, for the grounds of our *first Proposition*; and also because that discovery served onely to deliver the faithful ones of those times, from the *poysen* of these abominable *Errors*, not having any such effect as to destroy them in others, for they remained still in credit with the generality.

2. The EFFECT.

A noysom and grievous Sore. And there fell a noysom and grievous Sore upon the men which had the Mark of the Beast, and upon them which worshipped his Image.

Our Expositors do generally understand this *Sore* to be that inward vexation, envy, wrath, fury, madness (which as an inward *Sore* torments those in whom it is) that befell the *Priests*, *Monks*, *Canonists*, with all that Rabble, who had the *Mark of the Beast*, and worshipped his *Image*, upon the pouring out of this *first Vial*. But according to this Interpretation, the Effect of the Vial should be no other, but a tormenting of the men who were the upholders of the evil, and not a destruction of the evil it self; whereas indeed the proper and natural Effect of every *Vial*, is a destruction of the thing it falls upon. It is not amiss therefore to seek yet some other interpretation of these words. And what if we say thus? That look as it is with a man, or men, that have noysom grievous Sores upon them, others loath them, withdraw from them, cannot bear their presence or company; So did it now befall the men who
were

were the Authors and Assertors of these abominable Idolatries.

The generality of the people who before adored them as Gods, not once calling their principles or practices into question, did now by the pouring forth of this Vial, come so palpably to discern the gross and horrible Idolatry of these their Forgeries, as that they began to *loath* and *abhor*, not only the things themselves, but the very *Assertors of them*, and to *withdraw* from them as infectious persons, full of *grievous and noysome Sores*; so that now they can no longer delude the people, and draw them to a loving and liking of these things, as formerly they had done; no, but themselves with their principles and invention are become odious, and a filthy stinking Sore in the eyes and nostrils of the Commonalty. *Which Effect*, how evidently it did shew it self in *Germany*, and here with us in *England*, and also in other Nations, about this time, upon the preaching and writing of the forenamed *Worthies*, with others their fellow-helpers, is by many sufficiently recorded.

Thus much as touching the first VIAL.

VIAL II.

1 The SUBJECT,

The SEA.

Verf. 3. **A**ND the second Angel poured out his Vial upon the Sea.

By *Sea* here, we may *not* (as some) understand *Nations*, because they are a part of the Subject of the next Vial.

Nor yet (as others) the *corrupt Doctrines* of Antichrist, concluded upon in the *Council of Trent*, which
(say

(say they) the learned *Chemnitius* poured out this Vial upon, in his Book called, *Examen Concilii Tridentini*, because (as hath been said) the former Vial fell on these, to which (the Subject being still the same) it is more proper to refer the labours of those godly men, who after *Luther*, still continued to lay open these things in their colours, than to account the same, the pouring forth of another Vial.

Nor yet as a later Writer, the *Political State of the Roman Empire*, which did suffer detriment by the late *German War*. 1 Because the Effect of that War fell as heavy upon Gods people there as his enemies; whereas the Vials are upon enemies only, as our fourth Proposition proves.

2 Because notwithstanding those shakings, the Empire is yet standing, whereas the shaking of the Vials is such a shaking, as destroyes and removes the thing shaken.

3 Because the *German Empire* is (as in its place shall appear) the Subject of another Vial.

But by *Sea* we are to understand the *Discipline of Rome*, as under the former their *Doctrine*; or to speak better, the *Romish Hierarchy*, in whose hands the power of *Discipline* lyes, made up of a *Pope*, *Cardinals*, *Archbishops*, *Bishops*, together with the *inferior Clergy*, who receive their power and standing from these, which is by themselves called, and to us known, by the name of the *Sea of Rome*, the *Popes Sea*, the *Cardinals Sea*, the *Bishops Sea*, &c.

And truly this monstrous Beast, though his Rise is out of the *Earth*. *Rev. 13. 11.* yet doth he exercise all the power of the *first Beast* (*vers. 12.*) whose Rise was from the *Sea*, *vers. 1.* and therefore is not amiss called in this second Vial, where the downfall of his power is spoken of, by the name of the *Sea*, whence his power is primarily derived.

And

And indeed, look what neer affinity there is betwixt the Sea and the Earth, they bordering *one* upon another, the same is betwixt *Discipline* and *Doctrine*. And as the *Sea* girts in the *Earth* on every side, so that which is as it were the Girdle, holding together all the gross, earthly superstitions, and inventions of Antichrist, is an absolute tyrannical power of *Discipline*, imposing principles, wayes, and forms upon the consciences of men whereover the same is set up.

If you ask me, *When was this Vial poured forth?* I answer, In the yeer of our Lord, 1641. it had its beginning, (though the Effects of it are not wholly over as yet) when the Parliament of *England* did vote down *Arch-bishops, Bishops, with all that crew, root and branch, declaring their office and standing to be Antichristian*; for although some sprinklings of this Vial fell on them before, yet the pouring of it forth, which gave them their fatal and deadly blow, cannot more fitly be applied to any time than to this, when by the Law of a Land, yea that Land too, which is by some reckoned the first of the Horns of the Beast, the just judgement and indignation of the most High was poured out upon them, in such maner, as that not only they, but all other ever since, who have gone about to assume to themselves a Lordly power over Christs little flock, have fallen through the powerful Effects of it.

And that which will not weaken this Interpretation in case it be considered, is, that as the two great things of Jesus Christ that Antichrist had invaded, were his Priestly office, and Kingly; The first by his pernicious *Doctrine*; The second by his absolute tyrannical *Discipline*: So the first remarkable blow that Antichrist ever suffered, was in detecting and destroying his cursed *Doctrine*, and gross Idolatries by it maintained, with which he had made an invasion upon the mediation and *Priesthood* of Christ; which

which being done, because yet Christs *Kingly* office was invaded by an Antichristian Lording *Discipline*, Christ therefore (that he might fully recover his own, before he invades his enemy) makes it his next attempt to regain into his own hands his *Kingly* Power and Authority, which to do, the very next remarkable blow that befalls the Man of Sin (after the hot controversies about Christs Mediatorship, and our justification by Christ alone began to cease, the Saints in this having obtained a compleat victory, and given their Adversaries both the rout and ruine) is in his Lordly Tyrannical *Discipline*, which straitwayes now begins to be questioned; yea not onely questioned, but finally is shaken, yea thrown down as Antichristian, and that by Law.

If it be said, That *Arch-bishops, Bishops, &c. are but an inferior and an inconsiderable part of the Romish Hierarchy, and therefore the downfal of these, seems to have too much put upon it, whilst the same is made a principal Effect of that Vial, which is poured out upon the Hierarchy it self.*

To that I answer, though inconsiderable and inferior, yet are they a part of the *Hierarchy*, whose standing is by the same power, and upon the same bottome with the rest: And had it not been for a Vial of wrath poured upon the *Hierarchy* it self, these as *parts* of it could not have fallen: Neither is it necessary that the pouring out of the Vial, should sweep away the *whole* at once, for that were to destroy Antichrist with *one* Vial, and not with *Seven*.

If it be further objected, that *this hath been done but in our Isle of Great Britain, the Hierarchy even at this day in most of the Kingdoms subjected to the Beast being in as full and absolute power as ever.*

My answer is, That so long as the Isle of Brittain is reckoned amongst the Horns of the Beast, it is sufficient, though

though but in one Horn this be done ; for neither did the former Vial extend it self to all the parts of the Papal Kingdome (for the greater part lye rolling in the very Lees and Dregs of Popery unto this day) nor indeed shall any of the Vials, the last excepted, be poured out upon the Kingdome of the Beast in general, but some fall upon one part of it, some another.

2 The EFFECTS.

1 EFFECT.

The Sea becomes as the blood of a dead man.

And it became as the blood of a dead man.

That is, That Hierarchy which before went for pure and Apostolical, did now appear through the pouring out of this Vial upon it, to be a *Sea of blood, i.e.* a wretched Seat of cruelty ; yea *blood of a dead man, i.e.* corrupt, filthy, stinking.

2 EFFECT.

Every living soul in the Sea dyes.

And every living soul dyed in the Sea.

That is, All those who stand by the power of, have their dependance upon, or livelihood from this *Hierarchy*, are by the Effects of this Vial, *despoiled* of this their Antichristian standing, power, and livelihood, and so *dye* a civil death.

How visible these Effects, for a great measure, have already been with us in *England*, and will be more as yet, before the after-drops of this Vial are over (which if I mistake not, the present National Ministry in *England*, being but as twigs growing upon the former stock, both must, and shall feel) it is in a manner superfluous here to adde. And although I conceive the Providence of God hath brought us at this day under the next Vial, yet
is

is there still a relique of this behind ; the Effects of one Vial ordinarily running into another (as in our fifth Proposition) and a generation of men that have long deserved it , yet for the greater part of them hitherto escaped the blow, shall feel it.

Thus much as touching the second VIAL;

VIAL III.

I The SUBJECT

The Rivers and Fountains of waters.

Verf. 4. **A**ND the third Angel poured out his Vial upon the Rivers and Fountains of waters.

By Rivers and Fountains of waters, we are not here (as most) to understand the Bishops and Doctors of the Romish Synagogue, because (as hath been proved) the foregoing Vial fell upon them.

And also secondly, because though they have been causers and promoters of shedding the blood of Saints, yet the act of blood-shedding hath ever been by another power, to whom being condemned, they were turned over to be executed; and as the blood of Christ, though caused by the Priests, is yet said to be shed by Pontius Pilate, because by his power the thing was acted; So the continual blood-shed of Saints in the Kingdome of Antichrist, though caused by the Bishops, may yet be said to have been done by the Civil power, because by that power the thing hath been acted.

That by Rivers and Fountains of waters, the Jesuits should be here meant (as a late godly Writer judgeth) seems not probable to me; 1 Because they are no where in all this Book set forth by any such name. 2 Because had this Vial been poured out, and that (as is judged) some
yeers

yeers past upon these, most surely this generation of men had not been so rise and active, and that in all places, as at this day they are. 3 The Jesuits (setting aside what they have done in a secret way by Treachery, and that of some few only) have not been actors any whit more in *shedding the blood of the Saints*, than their Fellow-companions the Bishops and Doctors of the Romish Synagogue. 4 And lastly, The time assigned for the doing of this, was many yeers before the second Vial was poured forth, and therefore a thing most unlikely that this should be the meaning.

A late worthy Writer upon the Vials, in this (as in many things else) varies from the common-road of Expositors, understanding by *Rivers, States, and Kingdomes, by Fountains of waters, the Heads of these*, namely, *Kings, Parliaments, Statesmen, &c. upon whom this Vial is poured forth.*

To this I do the more readily assent.

1 Because the former Expositions cannot stand, for the reasons aforementioned.

2 Because the ordinary use of the words give this to be the meaning; For *Rivers and Waters* in Scripture-phrase signifie *People and Nations*, Ezek. 32. 2. *Son of man, take up a lamentation for Pharaoh King of Egypt, and say unto him, Thou art like a young Lion of the Nations, thou camest forth with thy Rivers, and troubledst the waters with thy feet, and fouledst their Rivers. Isa. 8. 7. Now therefore behold, the Lord bringeth upon them the waters of the River strong and many, even the King of Assyria. Rev. 17. 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and Nations, and Tongues.* The Fountain in common language is as much as the *Head* of a River, whence it riseth, and by which it is nourished.

3 Because the reason of the Vial, vers. 6. *For they have*

have shed the blood of thy Saints, doth (as but now was shewed) more fitly agree to those who have hitherto been the Actors in shedding the blood of Saints, than to any other.

4 Because this Interpretation doth make a glorious concurrence and harmony, betwixt the order of Gods workings hitherto (since the Vials began to be poured out) and the order of the Vials: For the first remarkable thing wherein the hand of God appeared against the Beast, was in the detection of, and destroying his damnable doctrine, and abominable Idolatries. Next pouring contempt upon, and pulling down the *Antichristian Hierarchy*. And the very next thing remarkable since that, hath been the shaking of some Nations, and removing from their seats their Kings and great ones, who were secret friends unto, and supporters of this Throne of iniquity; accordingly, the first came under the *first Vial*, the next the *second*; And why may not the *third*, being a thing remarkable, and distinct from the other, come under this *third Vial*, we are now speaking of?

2 The EFFECT.

The Rivers and Fountains of Waters become blood.

And they became blood. That is, Wars do arise in those Nations subject to this third Vial, to the involving the people in blood, yea causing the blood of chief Heads and great ones to be poured forth. How within these few yeers past, our *Rivers in England*, and the places subjected to it, have run blood, yea the *Fountain head* hath sprouted blood, is sufficiently known to all men. Now the reason why I interpret *blood* here according to the *Letter*, is, because a necessity so to do lyes upon me, and that from the very words, for *such blood* as hath been shed

shed by the *Rivers and Fountains* of waters, *such blood* by way of retaliation is given them to drink, *vers. 6.* but *blood* hath been shed by them in a litteral sense, therefore God in their own kind, repays them again, and *they become blood.*

3 An ADJUNCT.

(Which I so call, rather than an Effect, because properly it is not an Effect) and that is, *A Justification of God in these terrible executions of his wrath upon them.*

1 By the Angel of the Waters.

Vers. 5, 6. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy.

The Angel of the *Waters*, is that Angel who shall be used to pour out the Vial of Gods wrath upon the *Rivers and Fountains of waters*, called *Angel of the waters*, because he hath a power over the *Waters*, to pour out Gods wrath upon them; Which *Angel* shall at this day acknowledge, that notwithstanding the things themselves done by *this Vial*, are strange, and to be wondred at, things unthought of, unheard of; yet being done, that the hand of God in them is marvelously *just*, and to be magnified of all his people, being the *just* recompence of the injuries offered to, and the blood of Saints. How in the midst of those great and wonderful changes, and revolutions that of late yeers have been in *England*, the hearts of all those who have gone along with God in these his glorious dispensations and mighty works of wonder, have been (notwithstanding the continual offence of others, and of the greater part) carried out to *justify* God,

God, and say, *Thou art righteous, O Lord, &c.* cannot by them be forgotten.

2 By another out of the Altar.

Vers. 7. *And I heard another out of the Altar say, Even so, O Lord God Almighty, true and righteous are thy judgements.*

The Altar was the place upon which Sacrifices being slain, were laid to be consumed. It signifies a suffering condition, and so is used Rev. 6. 9, 10, 11. *I saw under the Altar the souls of them which were slain for the word of God, and for the testimony which they held. And they cryed with a loud voyce saying, How long; O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?* Only with this difference, the sufferings there spoken of were unto death, and martyrdom, and therefore they are said to be *under the Altar*; but here, though their sufferings are great, yet not to death, and therefore they cry out of the Altar, though they are upon the Altar, yet not so, but that they can still give testimony to Gods work in the world. The *second Testimony* therefore coming out of the Altar, or from the Altar, denotes the persons bearing this testimony to be such as lye *under great sufferings*, who out of the Altar, i.e. in the midst of all their persecutions, do yet give testimony that the strange astonishing and unwonted Effects of this Vial, are no other but the true and righteous judgements of God, inflicted upon those, upon whom this Vial is poured out.

How futable hereunto is that *Testimony* not long since sent over, by some exiled *Bohemians* from *Lissa* in *Polland*, to us in *England*, written by one of the *banished* in a little Book, intituled *Clavis Apocalyptica*, who in pages 103, 104. speaking of the *great Revolutions in the Isle of great Britain*, and particularly mentioning that of the *Fountain Head becoming blood*, he (though yet as one
amazed

amazed at the thing) saith thus; *We must by vertue of that clear Text, say with the Angel, Lord, thou art righteous, because thou hast judged thus.*

Two things from what I have said, are worthy observation.

First, That this Vial hath a *double* attestation going along with it, (which is not found in any other Vial) of the Righteousness, Justice, and Equity of the things effected by it; Why so? I take the *reason* to be this, because the things done under this *vial*, shall be so strange and amazing; so besides the ordinary path and course of Providence, and without former President, as that the legality and justice of them shall be called in question by most; and therefore we have a *double Testimony* (that out of the mouth of two Witnesses, or two sorts of Witnesses, the righteousness of Gods wonderful works might be made manifest) confessing Gods hand herein, and the same to be *most righteous* in the doing of them.

2 *The persons bearing this testimony are;*

1 The *Angel of the waters*; that is, the instruments themselves, that God will use to do these great things by, who shall in their consciences be abundantly satisfied, and bear publick testimony that the things are righteous.

2 Another *out of the Altar, i.e.* Saints in a suffering condition from some more remote place, who hearing these things shall also cry, *Lord thou art righteous.*

Why do these two bear witness only, and no other? The *Reason* may be this, To teach us that the effects of this Vial shall be such, that hardly any but those who are either deeply engaged in pouring of it out, their hands, hearts, or prayers going with the work, or such who are under great persecutions for Christ, and thereby dis-engaged from all worldly interests, shall be able to say concern-

ing the things done, Lord thou art righteous, in the doing of them.

Obect. If it be said, That there are Saints in Scotland and Holland, who in the time this Vial is pouring forth do suffer much. why do not they wish these other, come in, and cry, Lord. True, and righteous are thy judgements?

I Answer,

1 Because, though they suffer, yet are not they upon the Altar, under suffering for the cause of Christ, but rather upon the Stage of this world, suffering for love to a worldly interest, which fain they would uphold, when God is throwing it down. 2 Because they are mixed in the crowd with those men, and have shaken hands with that interest upon which this Vial falls, and therefore it is no wonder that the righteousness and justice of it should be hidden from their eyes.

Quest. If any now shall ask me, *What Nations I judge those are, that are more immediately subject to the Vial?*

I answer, England, with its Territories, the Low Countries, and France; And my reason is, because where the blood of Saints hath been in a more eminent manner poured out, there in all likelihood is this vial to fall, this being the reason of pouring it forth, *they have shed the blood of thy Saints*, vers. 6. but setting Germany and Italy aside (which come under the two next Vials, and therefore not to be brought in here) it is in England, the Low Countries, and France, that the blood of Saints hath been most eminently shed, Witness the blood of Saints spilt in England in the dayes of King Henry 8. Queen Mary: I need not say King Charles his Re gn too. In the Low Countries in the dayes of Duke d'Alva, who made it his boast, *that he had there put to death 36000 Protestants*, besides many that suffered there likewise under other Princes. In France, the cruel barbarous slaughter (which

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VIAL III.

continued for many yeers) of the *Waldenses*, *Albingeres*, the late horrid massacre at *Paris*, and in many other parts of that Kingdome; therefore though possibly the droppings of this Vial may afflict some other Nations, so far as the blood of *Saints* hath been spilt in them, and by them, yet more immediately, and directly (in such manner as to break their whole frame, and alter their Civil constitution) this Vial falls upon *England* with its present *Territories*, the *Low Countries*, and *France*, whereof the first hath already felt it; the second now feels it, and he who is coming to render recompences for the blood of *Saints* shed in the other, stands at the door.

Object. If it be said, *But since the time that blood hath been shed in these lands, there have been* (especially in *England*, and the *Low Countries*) *very great Alterations, the ruling powers who then were Papists being now Protestants; yea the generation of persecutors is now extinct, and in their graves: How then can it be just with God to pour out the Vials of his wrath upon these Nations, and their present Heads, for what was done formerly, seeing these powers cannot help what their forefathers did. yea are reformed, and do disclaim whatsoever in this way was done by them?*

To that I answer, out of the words of Christ to the hypocritical Scribes and Pharisees, *Matth. 23.* who out of respect to the *Prophets and righteous men that suffered by their forefathers did build the Tombs, and garnish the Sepulchres of the Martyrs*, *vers. 29.* saying, *If we had been in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets*, *vers. 30.* And not only so, but also they were a mighty reformed generation, in respect of those Idolatrous wayes their Forefathers walked in; yet because they did still retain that hatred to Christ, and true holiness, in
I 3 their

their hearts, which was in their Forefathers, and the reformation they gloried in, was only outward and hypocritical; therefore, saith Christ, (verf. 35, 36.) *upon them, and that generation should come all the righteous bloodshed upon the earth.* So may I say, though *England* of late yeers, reformed to what it was in *Queen Maries* dayes; and *Holland* at present is, to what it was in times of Popery; Yet because the late *Head* and *Heads* of *England* had, and the present *Rulers* in *Holland* have the same *malice* and *hatred* in their hearts against the Truths and People of Christ, that was in the hearts of their Forefathers, and the Reformation that was in the one, and is in the other, only outward, and hypocritical; therefore it is *just*, exceeding *just* with God to recompence the blood of the *Saints* shed in the times of their Forefathers, or former *Rulers*, upon the *Heads* of the *Rulers* and *People* of this *Generation*. Yea God will the rather do it, because it is his way (as our instance proves) to punish the sins of a prophane and Idolatrous Generation, upon a formal and lukewarm Generation, who have a shew of holiness, but are enemies to the power.

Thus much as touching the third VIAL.

Hitherto the Vials foretel things past, and events answerable to the things foretold we have seen, save only that part of the third Vial, which doth more especially relate to the *Low Countries & France*, which is yet behind. The events whereof begin already to shew themselves but will in due time more fully appear. As for *England*, it having drunk of this cup in the first place, and that so deeply, as that its old constitution is thereby destroyed, and withall the same being passed from us, it gives me some ground to hope (though not for our worthiness) that the day of Gods wrath upon *England* is over; though yet for ought I know, some refining fire (being as the after-drops) to
purge

purge out the remaining dross (if otherwise it bee not done) may notwithstanding be kindled amongst us.

The following *Vials* speak of things yet to come, and the events of them are *Prophetical* and therefore as we have great reason to be very jealous lest through any contrived mould of Gods workings beforehand, suitable to somewhat, which either our natural, or corrupt desires, or our conceived fancies incline us to, or lest through a pinning our faith too much upon the authority of others; or on the contrary, a desire to be singular from all; or through pre-engagements to this or that particular party or interest; or straining some notion which hath a truth in it too far; or any other such like way or end, by which Saints lose their guide, we should unawares be drawn into mistakes: So on the other side, to be very humble and sober, much in waiting upon the Father of lights for light; as also, circumspect in observing, wary in judging those several hints which may be offered, or may offer themselves for truth; to the end, if possible, and so far as is the good pleasure of the Father, that truth shall be made known, mistakes may be avoided. Which that my self may not swerve from in the following work, let the merciful Lord be the light and strength of his poor servant.

VIAL IV.

I The Subject of it.

The SUN.

Verf. 8. **A**ND the fourth Angel poured out his Vial upon the Sun.

By *Sun* here cannot be meant (as some) Christ the Son of Righteousness; nor (as others) the Scripture revealing Christ; for the manifest truth of our fourth Proposition,

as also because according to either of these opinions) the Subject of this Vial, is made singular from all the rest, for the Subjects of every of the other Vials are things evill, and peeces of Antichrists and Satans Kingdome, and confessed so to be ; but according to these interpretations, the Subject of this Vial should be good ; either Christ himself, or one of the principal things , and of greatest value pertaining to his Kingdom.

A late worthy Writer, who interprets this *Sun* to be some high, eminent *Head of State*, who like a *Sun* in the Popish world upholds all; and by his splendor and government giveth strength and lustre to all ; Like as the *Sun* in the created world, by its light and motion, guides and moves the forces of nature ; he that hit the mark in general, but not having pointed who, or what this Head is, hath yet left room for a more particular inquiry.

By *Sun* therefore (as some others more fitly and rightly judge) we are in this place to understand the *German Empire*, or *House of Austria*; but these also in the application fall under a mistake. whilst looking upon the late *German War* to be the Effect of this Vial, they bring us down to the fifth or sixth Vials ; which opinion for our two first reasons laid down to disprove the very same opinion (urged by another Author, and to another end) in opening the Subject of the second Vial, cannot stand with truth.

And here, by the way, I cannot but give the Reader a hint, how easie a thing it is to be deceived by likelihoods; The *German War* having in it the likelihood of a *Vial*, hath given occasion to some to bring it under the second, to others under the fourth, whereas indeed it properly belongs to none. Spiritual prudence and direction from above, is wanting in nothing more than this, to judge aright of likelihoods.

Yet although in respect of the time they step aside,
that

that yet they have judged aright concerning the Subject, is clear; because the *Sun* here being to be understood of no other *Sun* than that which shines in the *Antichristian* world, or *Popish Horizon* (for it is upon that world, and that alone) all the Vials (the two last excepted) are to be poured forth) it cannot to any be so properly and partly applyed, as to the *German Empire*, or the *House of Austria*; which although for present, through the late War, it hath suffered an eclipse in respect of its former lustre and beauty; yet was it when *Antichrists* Kingdome was in its highest altitude, and the top of its glory, the very *Sun*, and glory of that Kingdome.

And that which doth yet more strongly confirm me in this conjecture, is, the consideration how exactly the same, according to this interpretation doth agree both to the time and place of the Witnesses killing, and rising; for that they about this time lye dead in that street of the Great City, (the very, and only place they are to be slain in) and shall shortly there arise; some weighty grounds for proof hereof, are laid down by the worthy *Author of Clavis Apocalyptica*, of whom mention was made in the foregoing *Vial*, to which it were not impossible to adde some farther proof, though here to do it would be to make this word by the by, swell into a *Traкт* of it self, and therefore I forbear, not without some hopes and expectations, that instead of *verbal*, the thing by *real* Arguments may prove it self ere long. Onely adding, that it may more concern the higher powers of this Nation, than possibly many are aware of, to cast an eye that way: And what the design of God may be, or whether or no tending to any such thing in the present War with *Holland*, we shall know hereafter.

2 The ADJUNCT.

A power given to the Angel to scorch with fire.

And power was given unto him to scorch men with fire. The Relative *αὐτῷ*, to him, may be referred either to the *Angel* pouring out this Vial, or to the *Sun*, upon which the same is poured out; and I take it, it is to be referred to the first, viz. the *Angel*, for this Reason, because it is said to be a power given, to wit, by special dispensation of God to scorch men with fire; Now God doth not in this manner give a power to Antichrist to destroy himself, which must necessarily follow, in case the *αὐτῷ*, to him, be referred to the latter, viz. the *Sun*. Neither may it be said, that by the pouring out of this Vial, the chief Head or Heads of the *Austrian* Family shall be converted, which done, that house shall destroy the *Roman Whore*; for how can a Vial of pure and full wrath poured out for destruction, prove the conversion of that thing it should destroy?

The meaning therefore is (referring it to the Angel) That this Angel who pours out his Vial upon the *Sun*, shall do somewhat over and above the bare pouring out of his Vial, by which the hearts of the Antichristian faction shall be extremely moved, and they filled with wrath, envy, vexation, the which as fire, and great heat shall inwardly scorch and torment them; and this being added to the pouring forth of his Vial, shews it is a thing peculiar to this Angel, all the rest do only pour out their Vials, this doth that, and besides (as a thing over and above) hath a power given unto him to scorch men with fire.

Obj. You will ask me, But what is that which by special dispensation is given to this Angel to do besides the pouring out of his Vial, which shall so scorch the Popish party?

To

To that I answer, I do humbly conceive it may be this; This *Angel* having poured out his *Vial* upon the *House of Austria* (or rather as he is doing of it) *he shall give a powerful call to the Witnesses*, that by the power of that House at this instant time shall be dead, which is the *voice from Heaven* (whence all the Angels of the Vials comes, Chap. 15. 5. 6.) saying to them, *Come up hither*, Rev. 11. 12. which *voice*, no sooner shall they hear, but in the view and faces of their enemies; they shall straightway in a Cloud (*i.e.* under the wings and protection of this Angel, who by his power shall be unto them as a Cloud by day to shelter them from the burning heat of the now inflamed Sun, *i.e.* the rage of this incensed House) ascend to Heaven; *They ascended up to Heaven in a Cloud, and their enemies beheld them.*

Object. If it be said, But there is somewhat here which seems directly to oppose such a thing as this, *viz.* *That the Witnesses rising can be aimed at in this place*, because in the following words it is expressly said. *They blasphemed the God of Heaven, and repented not to give him glory*; but at the rising of the Witnesses we have the contrary, chap. 11. 13. *The remnant were affrighted, and gave glory to the God of Heaven.*

I Answer, That the 16. Chapter speaks of those only upon whom the *Vial* did directly fall, who being no other than incorrigible enemies devoted to *destruction* (as our fourth Proposition proves,) they are by them still more and more hardened to their fatal ruin; But that *Remnant* spoken of chap. 11. are such upon whom God doth not poure out the *Vial*, I mean, the wrath of it, (although as to common and outward calamities they may feel it with the rest, but rather such, who though through ignorance they stand in the croud amongst those the *Vial* falls upon) yet hath God special grace and mercy in store for, which by pouring out this *Vial* upon the rest,

rest, they come to partake of, having their eyes hereby opened to see Gods hand, and their hearts in truth turned to acknowledge the same, and give him glory; or at leastwise such they are, who seeing Gods hand, do so far acknowledge the same, as wholly to relinquish, and have nothing to do with that Antichristian party they formerly sided with.

The EFFECTS.

1. EFFECT.

Scorching with great heat.

Verf. 9. *And men were scorched with great heat.* The Antichristian faction seeing this, that the Witnesses whom they reckoned they had killed and made sure of, are now in the very faces of them got upon *their feet to torment them*, and that under such Protection, as that, though stand and look upon them they can, yet hurt them they are not able, they shall hereat be so enraged, as that they shall scorch themselves even with the fire of their own rage; for indeed nothing torments a man inwardly like this, to see his deadly enemy rising to rule over him, and he no way able to hinder or prevent it.

2 EFFECT.

A blaspheming the God of Heaven, who had power over these plagues, instead of repenting to give him glory.

And blasphemed the God of Heaven, who had power over these plagues, and repented not to give him glory.

The *Papals* (i.e. that incorrigible Crue, upon whom this Vial falls) shall now themselves begin to see that the hand

hand of the God of Heaven is manifestly against them in these *Plagues*, by whose power and command alone they are ordered to fall upon them; yet shall not this conviction bring them to *repent*, and give him the glory of, but rather they shall *blaspheme* that hand they now behold lift up against them; and as it was with *Pharoah* when God plagued him, he hardened himself; so shall they by these *Plagues* become the more obdurate, and hardened to a wilful persisting in their iniquity.

Thus much as touching the fourth VIAL.

VIAL. V.

I The Subject of it.

The Seat of the Beast.

Verf. 10. **A**ND the fifth Angel poured out his Vial upon the Seat of the Beast.

That by *Seat of the Beast* should here be meant *Antichrists Kingdom* in general (as some conceive) seems inconsistent with the very words themselves, which speak not of destroying the *whole*, but rather a darkning of the *whole*, by ruining some eminent part, yea, according to this interpretation, no need would be (unless we suppose this Vial alone too weak) of any more Vials to be poured forth upon the Kingdom of the Beast, which yet notwithstanding after this hath a greater storm falling upon it, and that to its final ruin, than ever any before.

Those who by *Seat of the Beast* understand the *Popes Supremacy*; The Angel pouring forth this Vial, to be King *James* in that Paraphrase of his upon this Book, but chiefly his premonition, *To all most Mighty Monarchs, Kings, Free-Princes, and States of Christendom, James, by the Grace of God, &c.* are certainly mistaken,

mistaken, as appears by our *second Proposition*.

A man whom Gods people in this age are much beholding to, doth by *Seat of the Beast* understand *Episcopacy*, his principal reason is, because *Spv* is sometimes in Scripture put for that form of Government and Authority, which a person of State sitting upon the Throne may administer; the pouring out this Vial to be about the year, 1639. when the Scots entered into Covenant to withstand and abolish *Episcopacy*; but though I highly honor the memory of the pious and grave Author of this opinion, yet can I not receive it.

1 Because this Vial speaks wholly of things to come, not past, as this is.

2 Because we have already seen the downfall of *Episcopacy* under another Vial.

3 Because although the downfall of Bishops in our Isle was a blow to be noted, yet not such a blow as filled the *Kingdom of the Beast* with darkness, making the *Papals* to gnaw their tongues for pain, as this doth.

4 Because not this but another thing is, yea must be the subject of this Vial, namely,

The City Rome.

The very thing here intended, as is evident.

1 Because the original word *Spv*, *Seat*, is but once more used in all the *Revelations*, where the same is applied to the *Beast*, chap. 13. 2. *The Dragon gave him his Power and his Seat; and great Authority*, and that there it cannot in the former sense, but must in this latter be understood, is manifest; because *Seat* is distinguished from *Power* and *Authority*, as being a thing distinct from them; therefore the *Beasts* form of Government, or Authority cannot be the thing intended thereby, but it must be interpreted of his place of residence, namely, the *City Rome*.

2 Because the order that the Holy Ghost observes afterwards

terwards in declaring more fully what under the Vials is but briefly hinted at, agrees most exactly to this sense, but by the other is broken to peeces; for Chap. 18. relates to *Romes* ruin, and Chap. 19. concludes with the battle of *Armageddon*, accordingly the City *Rome* is the Subject of this Vial, and suddenly after, Ver. 16. comes in the battle of *Armageddon*, whereas if the ruin of the City *Rome* (as judgeth the worthy Author) were not to be till the seventh Vial, the order of the Holy Ghost in Chapters the 18, 19. which relates the ruin of the City *Rome* before, yet preparation is made to that battle, would be manifestly broken.

3 Because no interpretation can better sute the words themselves; for what may more properly be called *Antichrists Seat*, then *Rome* the place where the Chair he sits in stands? or what thing can befall the *Beast*, which is more likely to fill his whole Kingdom with darkness, yea, make the Papals gnaw their tongues for pain, than the destruction of *Rome*, the Metropolis of that Kingdom?

4 To these I may adde a fourth Argument, urged by a learned Writer to our purpose. Where the purpled Woman sits, there is Antichrists Seat, because she sits on the *Beast*, that is, Antichrist the purpled Woman sits at *Rome*, because she sits on the seven Heads of the *Beast*. which are the seven Mountains of *Rome*, Chap. 17.9 The seven Heads are seven Mountains, on which the Woman sitteth. *Rome*, therefore is, yea, must be the Seat of Antichrist.

Now as to the Objection, That this City *Rome* comes under the seventh Vial, where mention is made of *Great Babylon* coming into remembrance before God, and that therefore it cannot be the Subject of this. I shall to that say nothing here, onely refer the Reader to our opening of that place for his answer.

Neither let any say (as some object) that this interpretation

ration is *literal*, contrary to the scope of the Vials, which carry things in a *mystery*; for it is easie to reply, That did we by *Seat*, understand the *Seat or Chair* it self that Antichrist sits in, it would so be; but whilst, (as here) *Seat* is put for the place in which his *Seat or Chair* doth stand; it is manifest enough, that there is a figure, and a mystery in the words.

2. The EFFECTS.

1 EFFECT.

The Kingdom of the Beast is full of Darknes.

And his Kingdom was full of Darknes. By the fall of *Rome*, the *head City*, the whole *Papal Kingdom* shall suffer a great eclipse of its former esteem and glory, for now shall the *Kings of the Earth*, who have been formerly supports to this Kingdom, and those *Merchants of the Earth* who have formerly traded with the *Beast*, stand afar off, as men afraid either to own, or traffick with the *Beast* any longer for fear of her torment, as is more fully set forth in the description of *Romes* ruin, which we have at large, Chap. 18. v. 9. to 20.

2 EFFECT.

Gnawing their tongues for pain.

And they gnawed their tongues for pain. Noting the extremity of *rage* the *Papals* shall be in, when they shall behold *Rome*, the glory of their Kingdom made a ruinous heap, and they no way able to revenge their own quarrel, they shall act the parts of mad men, who gnash their teeth, bite their lips, gnaw their tongues, &c. which also in suitable and emphatical expressions we have, ch. 18. v. 15, 16, 17, 18, 19.

3 EFFECT,

3 EFFECT.

*Blaspheming the God of Heaven, because of
their pains, and sores.*

Verf. 11. *And blasphemed the God of Heaven because of their pains, and their sores, and repented not of their deeds.* The marked sons of the *Beast* shall now yet more evidently see, that their pain, viz. their inward torments, and vexation of mind, by which they are in a manner distracted; and their sores, viz. the eclipse of their outward glory, causing their friends and adherents to desert their cause and interest, proceed only, and alone from the hand of the God of Heaven, who now is remembring their iniquities, and judging of them, yet (as before) they shall now again harden themselves, and blaspheme the God of Heaven to their own destruction, instead of repenting of their deeds to give him glory.

Concerning the time when this Vial shall be poured forth, my thoughts are these:

That the *Jews* delivery being to begin (as in my first part hath been proved) in, or about the year 56. and that being the *Effect* of the sixth, or following *Vial*; it therefore necessarily follows, that the *Vials* upon the *Sun*, and the *Seat of the Beast*, must be poured forth sometime in the interim betwixt this, and the year of our Lord, 1656. or thereabouts, and therefore although for so much as concerns the particular time, I shall wave it, yet may I safely conclude thus much in the general, that the time is at hand.

Now the Reasons why so little time is allowed to these two *Vials*, when as every of the former hath taken up much more, are as I conceive:

1 Because God is slow in beginning to pour out his
K *wrath*

wrath upon sinners, waiting their *repentance*; but when *wrath* hath been poured out upon them, and they by the same grow hardened, then his proceedings are more *quick*. Hence in the first Vial, a *long* breathing time to consider their ways, is allowed to these enemies of God, which they not regarding, but being more *hardned* under it, God in pouring out the second, *cuts* the time much *shorter*; yet because under that they are *hardned* also, therefore in the third, time is *cut shorter* yet; and because after God had smitten them *three times* they still are *hardned*, and persist to oppose the Lord Jesus; instead of submitting to give him glory, therefore in the fourth and fifth Vials, time is brought to a *little scantling*, God doing that in a few dayes, which before took up many yeers.

2 Because with the pouring forth of this Vial, the *suffering* of the Gentile-Churches (as I conceive) draws to an end (though after this the *Jews* in that interval of time betwixt the sixth and seventh Vials are to have a day of suffering.) Now the *nearer* the end comes, the *faster* will Christ go, the finishing of the work shall be *cut short in righteousness*. And therefore observable it is concerning both these Vials, that the Scripture hath set a mark upon each, to shew that their continuance is not to be long. The fourth Vial under which the Witnesses rise, hath this to note the suddenness of it; *The same hour there was a great Earthquake, and the tenth part of the City fell*, Chap. 11. 13. *it is done in an hour*, i. e. in a very short time; and of the fifth Vial poured out upon the City Rome, it is said, *Her plagues shall come upon her in one day*, Chap. 18. 8. and *in one hour is her judgement come*, vers. 10. *in one hour so great riches is come to nought*, vers. 17. *in one hour she is made desolate*, vers. 19. The oft repetition of so short a time, plainly teaching thus much, That the work shall be done in an instant, ere the Papals themselves, or, it may be, the

the instruments God will imploy in doing it, are aware.

Thus much as touching the fifth VIAL;

VIAL VI.

1 The SUBJECT of it,

The great River Euphrates.

Vers. 12. **A**ND the sixth Angel poured out his Vial upon the great River Euphrates.

Those who understand the drying up of *Euphrates* in a *litteral* sense, to make way hereby for the *Jews* more speedy return out of the Eastern Countries to *Jerusalem*, their native Country, mistake, for the grounds of our last Proposition, and also because (as saith a godly man in answer to this opinion) the sixth *Vial* according to this should have no plague at all, for (saith he, either in these words of drying up *Euphrates* the plague is pointed at, or in none; for the following words mention no plague, but only the endeavour of Gods enemies to defend themselves against it.

By the River *Euphrates* some others understand the *Riches and Revenues* of Antichristian *Babylon*, which *Riches and Revenues* of theirs, are the strength of *Babylon* mystical, as *Euphrates* of old was of *litteral Babylon*; the drying up of *Euphrates*; the taking of these their *Revenues* from them, which Rents and holy Tribute of theirs being denied, their Chests and Coffers will by degrees grow empty.

Now although the Patrons of this opinion are men of worth, and to be esteemed, yet cannot I herein subscribe unto them.

1 Because (as is by some of them confessed) the drying up of *Euphrates* in this sense, hath been begun this hundred years, nay, some say three hundred, whereas the pouring forth of this Vial, is a thing yet to come.

2 Because every of the *Vials* hitherto hath done this by degrees already, and the *Vials* yet to come will more; for observe it throughout all the *Vials*, whatsoever it is that *Antichrist* loseth by any *Vial*, he, together with the loss of that, loseth a considerable part of his *Revenues* coming in thereby; and therefore every *Vial* clipping his *Tribute*, and cutting him short here, there needs not a particular *Vial* to be poured out upon that which every of the *Vials*, till the same is wholly destroyed, will have an influence upon.

Neither thirdly, Can I see how this will further (at most but very little) the *Jews* return, which is that great thing, to prepare a way for the doing whereof this *Vial* is poured forth.

An eminent late Writer interprets this River *Euphrates* to be the streams of *Popish corruption*, namely, their *Idolatries*, by their *Mass*, *Invocation of Saints*, &c. their *murders* of the souls of men, as well as the bodies of Christs servants; their *Sorceries*, of which many of the Popes themselves were guilty; their *Whoredomes*, namely, in their *Stews*; their *Thefts*, by their *Indulgences* and *Pardons* for money, &c.

But these things are no other but that *Popish Earth*, the first *Vial* fell upon, by the fall whereof these (though not throughout *Antichrists* Kingdom, yet in some parts (which is enough to evidence a *Vial* to have been already poured out upon them) were destroyed. And it is well known, that *Luther* who began to pour out the first *Vial*, was the very hammer of the *Papists*, as to the beating down, and knocking in peeces these things.

And

And although the Popish party are severely punished for these things, upon the sounding of the sixth Trumpet, Chap. 9. 18, 19, 20, 21. Yet as these gross enormities came not then in, upon the sounding of that Trumpet, but were in before, though then they are punished for them; so (each *Vial* casting out (as the same Author hath observed) that very corruption which the same Trumpet brought in) it follows, the bringing of these things in being before, so must their casting out also, and therefore it is more agreeable to the Authors own Position, to place the casting of these things out under the first *Vial* (as I have done) they coming in, in all likelihood, under the first Trumpet) than that their casting out should not be until this Sixth.

But more rightly (as some others) we are to understand the *Ottoman Family*, or *Turkish Empire*, called the *Great River*, because of the multitude of People and Nations therein, *Rivers* signifying People and Nations, as I have proved under the third *Vial*; and the *Great River Euphrates*, either to signifie (as some think) that people to be here meant who inhabit about *Euphrates*, which are the *Turks*; or (as I conceive) to give us to understand that that very people are here intended, who shall about this time be looked upon, and accounted the greatest people of all others; for of all *Rivers* that we read of in the Old Testament, *Euphrates* is called the *Great River*, Gen. 15. 18. Deut. 1. 7. Josh. 1. 4. or *the River*, by way of emphasis, Deut. 11. 24. Now the people who at this present time are of all others accounted the greatest, are the *Turks*, who therefore, and no other, are here to be understood.

And which serves us for a strong confirmation hereof, the *River Euphrates* is but once more in all the *Revelation* mentioned, Chap. 9. 14. and there, by the general consent of Expositors, it hath reference to the *Turkish power*.

To which let me further add, that it being a thing also granted, that in the last war (to which preparation is made under this *Vial*) as well the *Turkish Power* shall be engaged against the Saints, as the *Power of the Beast*, it therefore seems a thing very probable, that the *Turk* shall by the pouring out of this *Vial*, have some great provocation which shall induce him to joyn hands with the *Beast* in his so desperate a quarrel.

2 EFFECT.

Drying up of the waters of Euphrates.

And the waters thereof were dryed up. The *Turks power*, and multitude, through the pouring out of this *Vial* shall be wasted and destroyed: for *waters* set forth multitudes of people, (as before) the *drying up* of the waters, imports a *wasting* and consuming of these multitudes.

3 *The moving Cause.*

Preparing a way for the Kings of the East.

That the way of the Kings of the East might be prepared. These words render a reason of the *drying up of Euphrates*, which is to *prepare a way for the Kings of the East*.

By *Kings of the East*, We are here to understand, the Jews, who upon the pouring forth of this *Vial*, shall return to their own Land, and be converted to Christ: And I take it that the pouring out of this *Vial*, prepares a way for both, viz. *Their possession of their own land again, and their conversion to the Faith of the Gospel*; For as the latter shall not go without the former, I mean *conversion to Christ, without possession of their land* (The Scripture being full and clear in this, that when that Nation

on shall be converted, they shall be in possession of their Land again, *Isa. 61.7. Jer. 31. 17. and 32.41. Ezek. 37.21,22,25. Amos 9.14,15. Zech.2 12.*) so the former alone without the latter, would be a thing indeed too low and ~~casual~~ to be accounted the sole moving cause of pouring out this *Vial*, which this preparing a way for the *Kings of the East*, is.

Now the Jewes are here called *Kings*, either for that abundance of riches they shall bring along with them at their return, *Isa. 60.9. ---To bring thy Sons from far, their silver and their gold with them.* Or rather for that great honour and dignity that God will put upon his people, (setting them uppermost in his Kingdom) upon it, *Mich. 4.8. And thou O Tower of the flock, the strong hold of the Daughters of Sion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem, Isa. 61.9. Their seed shall be known among the Gentiles, and their off-spring among the people, all that see them, shall acknowledge them, that they are the seed which the Lord hath blessed, Zech. 8.23. In those daies ten men shall take hold out of all the languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard that God is with you.*

And they are called, *Kings of the East* (the Greek reads it, *from the rising of the Sun*) because (as some think) their coming shall be from the *Eastern Countries*, which though I do not altogether deny, yet cannot I here subscribe to it, as the reason why they are so called, because, as this interpretation adheres too much to the letter, so it is evident, that the Scriptures which speak of their return, do as well mention their coming from other quarters, as from the *East*, and not one Scripture speaks of their coming from the *East* alone, *Isa. 43:5. I will bring thy seed*

from the East, and gather them from the West: I will say to the North give up, and to the South keep not back, bring my Sons from far, and my Daughters from the ends of the Earth, Chap.49.12. Behold, these shall come from far, and loe these from the North, and from the West, and these from the Land of Sinim. Jer.31.8. Behold I will bring them from the North Country, & gather them from the coasts of the earth, --- Zeck.8.7. Thus saith the Lord of Hosts, behold I will save my people from the East Country, and from the West Country, and I will bring them, and they shall dwel in the midst of Jerusalem. But rather following the Greek, Kings from the rising of the Sun. I take it they may be so called, because then they shall come to this great preferment, honor, and dignity, when Christ the Sun of righteousness shall arise, whose rising, that it shall be upon the pouring forth of this Vial (before the last is poured forth) shall appear hereafter.

Now God in his wonderful and unsearchable Providence will so order it, as that at the appointed time of the Jews return, the power and multitude of the Grand Signeur (who is now the greatest Monarch in the world, and holds their Land in possession) shall be much wasted and consumed, and that in such a way, by such means and instruments, that as the one, viz. *The wasting of the Great Turks Power*, shall set open a door for the Jews to possess their own Land, so the other, viz. *the way, means. or instruments by which this shall be done*, shall be a special help and furtherance to their receiving of the Gospel, and Christ for their true Messiah; and to indeed the pouring out of this Vial upon the *Great River Euphrates* shall prepare a way (as hath been said) both for their possession of their own Land, and their conversion to Christ, both which to take in here is much better (I conceive) and more agreeable to the mind of the

Holy

Holy Ghost, than to limit and straiten the same to any one onely.

Now that the *Jews* are spoken of under this Vial, whose conversion we are to expect before the pouring out of the seventh, is clear.

1 Because the *Jews* conversion being a thing so remarkable as nothing more, and this to be in the very last ages of the world, it cannot be thought that in the *Vials*, (which is a Prophetical History in short, of things to be transacted in the last times) the same should be wholly omitted, which yet in case it be not here spoken of, is,

2 Because in *Rev. 19.* (which Chapter is but a Commentary upon the two last Vials) the *Marriage* of the *Lamb* to his *Bride* (which *Bride* can be no other than the General Assembly of the faithful ones, both of *Jews* and *Gentiles* converted to Christ, among which the *Jews* (as elder Sister) are chief, and therefore particularly spoken of, *Isa. 62. 4 5. and 54. 4, 5, 6. Hos. 2. 19, 20.*) is made an immediate forerunner of the battel of *Armageddon*, as compare ver. 7, 8, 9. with 19, 20, 21. with which battel the seventh Vial beginning, (for what is done before the pouring out of the seventh, is onely a preparation to it) the *Conversion* of the *Jews*, or the *Marriage* of the *Bride* must necessarily be before the seventh Vial is poured forth. He who desireth further light as to this Argument, may at his leasure read over the 37 38, 39, Chapters of *Ezekiel*, the third of *Joel*, and the 2, 13, 14. th. Chapters of *Zachary*, and by comparing Chapter with Chapter, and the whole with this Prophecie, may finde it.

3 Because upon the pouring out of the seventh Vial, a great voyce comes out of the Temple of Heaven from the Throne, saying *It is done*. What is the meaning hereof? Why the phrasis but once more used in all the

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Revelations, and that is chap 21.5,6. *He that sate upon the Throne said, Behold I make all things new. And he said unto me, it is done*; here it is applied to the setting up of the *New Jerusalem*, noting the meaning of the phrase to be this, *Now is the New Jerusalem established*, and how should this be, in case the Jews the primary and principal Inhabitants of this *new City*, were yet to be converted?

Object. If it be said, the words speak not of their *Conversion*, but onely *preparing a way* thereto.

I grant it, the pouring out of this Vial, doth onely *prepare the way* as to their *Conversion to Christ*, which *Conversion* of theirs is to be (for the fore-mentioned reasons) in the *Interval* of time betwixt the sixth and seventh Vials.

Object. Whereas it is further objected, That the *Conversion* of the Jews cannot be until such time as the *seventh Vial* is poured forth, because Chap. 15.8. it is expressly said, *No man could enter into the Temple, till the seven plagues of the seven Angels were fulfilled.*

To that I answer, That this doth as well exclude the *Conversion of Gentiles and Pagans*, all the time the Vials are pouring forth, as *Jews*, and who will affirm that? so long as daily experience hath, and (blessed be the Lord) doth prove the contrary.

Some other interpretation must therefore be given of this Scripture, to free it from such an assertion, and whether doth not this suite the place well, which also serves to forward the work of pouring out the Vials, by putting life and courage into the Angels which are to do it? to wit, *That the glorious and powerful presence of God in his Temple, all the time the Vials should be in pouring forth* (which is here set forth by *smoke*, alluding to that cloud covering the *Tabernacle* of old, *Exod.* 40.34. and filling *Solomons Temple*, 1 *King.* 8.10. which was a sign of Gods special presence then) *should be such, that*

that [no man] that is, none of the Antichristian party, no nor any other (for he speaks not here of men as worshippers, as 1 King. 8. 11. but of men as enemies to the Temple, and Gods work in it) [should be able] i.e. by force or power [to enter into the Temple] i.e. to destroy the Templers, and thereby put a stop to the work, Gods power and presence being in the Temple, to assist the Angels in carrying it on [until the seven Plagues of the seven Angels (should be fulfilled)] i.e. never, for if they cannot hinder the work till it is wholly effected, they shall never do it.

Object. Whereas it is further objected, that the whole 21, and 22 Chapters of this Book, which are the events of the *seventh Vial*, do hold forth this of the *Jews conversion*, which therefore seems rather to be an *Effect* of the *seventh Vial*, than to go before it.

To that I answer, That the main thing spoken of in those Chapters, is their *glory*, not their *conversion*. Now that I readily grant, that their *glory* (which is a fruit and consequent of their *Conversion*) shall have a cloud upon it, and not be conspicuous till the battle of *Armageddon* be over, and the *seventh Vial* poured out; but their *Conversion* shall be before, for Chap. 19. 8. tells us that the *Bride* is in her *fine linnen*, whilst yet preparation is but making to this battle, and the pouring out of the *seventh Vial*.

To conclude, The very Argument used by the Reverend Author of these objections (in opening vers. 16. of this Chapter) to prove the *Jews conversion* from the singing *Hallelujahs* Chap. 19. which being an Hebrew word seems to imply the *Conversion* of the *Jews* at this time (who together (saith our Author) with the *Gentile-Churches* praise God for *Romes* destruction) makes directly against his own opinion, viz. That the *Jews* shall not be called till all the *Vials* are poured out; for the
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singing *Hallelujahs*, Chap. 19. is before, yet preparation is made to the battel of *Armageddon*, as from the sequel of the Chapter is clear; and this precedency is not only in words, but a precedency in time, for the singing *Hallelujahs* is instantly upon *Romes* ruine, whereas the battel of *Armageddon* (which yet is included within the *Vials*) is not to be till some yeers after.

4 The Angel of this Vial,

The Gentile-Churches.

One great Question yet remains, which if not resolved, we are still in the dark, notwithstanding all that hath been hitherto said; which is, Seeing that this Vial shall fall upon the Great *Turk*, who shall be the Angel that must pour it out?

To say the *Jews* themselves shall do it, the Text it self will not allow, because a way is prepared for them by doing of it.

I could incline to think, because it seems well to agree to the metaphor of drying up, that the power and multitude of the Great *Turk* should by little and little, through *Intestive broyls*, and *Civil commotions*, be wasted and consumed; but that my thoughts are recalled, when I consider that all the *Vials* are to be poured forth by such *Angels* only as come out of the *Temple*.

To say (as doth a godly man) that the *Turk* shall draw all his forces out of *Asia*, and *Africa* into *Italy*, and this to be the drying up of the *River Euphrates*, would please me very well, were it not but that according to this interpretation, there should be no plague at all attending this Vial, seeing (as hath been said) the plague is expressed in these words of *drying up Euphrates*, or in none, unless barely a plague in his will carrying him, or his

his counsel advising to such a journey, and plagues of this sort are more immediately from God, not mediately by *Angels* or instruments, as is the pouring forth of this Vial.

Yea (which makes me more averse hereto) I yet can see no other, but that the very and only reason of this perswasion is grounded upon a mistake, whilst the *troublesome tydings out of the East and North*, Dan. II. 44. (supposed to be an insurrection of the *Jews* in the *Turks* absence) is applied to the *King of the South* (that is, saith our Author, the *Turks* at this time invading *Italy*, and pushing against the Pope) whereas it is clear to him that seriously peruseth verse 40, 41, 42, 43, 44. that the same is to be applied to the *King of the North*.

If it should enter into the thoughts of any to conceive the *Angel* here to be *Christ* himself, who either by some immediate hand from Heaven should dry up the *Turkish* power, or by some secret judgement should cause a division amongst his subjects, or (as before) a diversion of his force some other way, thereby opening a door to the *Jews* to recover their own Land, I should to such reply, that this were to make the *Angel* of this Vial different from all the rest, for every of the other Vials have some visible *Angel* pouring of them out, but according hereunto the *Angel* of this Vial should be invisible only.

What therefore shall wee say? seeing neither of these can stand, who may we next conceive unless some *Christian* power to be this *Angel*, which power must be such only as comes out of the *Temple*, no other being here to be admitted.

With this last my thoughts accord, because upon diligent search, I can find no opinion else that will either agree with the Text, or with it self.

Give

Give me leave therefore to expresse my own conjecture (for so I call it) and let others judge thereof, thus,

That the Saints having run through Germany, invaded Italy, destroyed Rome, and being now with all their forces in Italy; the appointed time of the Jews delivery being come, the Jews in Italy, and thereabouts, together with those in these parts, and the outcasts also in the more remote corners of this world, shall now (through some strong impressions upon the hearts of some amongst them, that this is the very time of their deliverance) begin to stir, and to make towards their own land, whom the great Turk (having intelligence of their design) shall gather together all his forces to resist.

Now the work in Italy being done, and the instruments doing it there, waiting upon God to see what further work he hath for them, and also being by this time brought into such a frame by beholding Gods glorious *Appearances* with them against the Beast, as that there is now nothing so much in their hearts as a desire to do Gods work, and serve his will, being resolved (setting all carnal respects, and outward interests aside) to follow him whithersoever his *providence* shall lead them; and also being above measure taken and ravished (seeing herein the glorious accomplishment of all the Prophecies of old) with this great News, now ringing in those parts, and over all the world, that the *Jews* are stirring, as knowing how great an advance their *coming in*, will bee to the *Kingdome* of the Lord Jesus, by which *the whole world shall be filled with the glory of the Lord*; and also being loath, having gone thus far with Christ, now to sit still, whilst he hath any work to do, which they may be helpful in, yea counting it their high honour, and glorious privilege, in case they may but any way become serviceable in this matchless work and design of God;

God ; they shall hereupon make tender of their assistance to the rising *Jews* in those parts against the *Turk*, whereupon with this handful of *Jews* (being as yet but the *first fruits* of those who from all parts are coming up) they out of some parts of *Italy*, shall invade the *great Turks* Dominions, by whose power his waters shall be dried, and his people become a *spoyl* unto them, which may be intimated in those words, *Isa. II. 14.* (which as they speak of the time, so also set forth the manner of the *Jews* coming up to their Land) *They shall fly upon the shoulders of the Philistims toward the West, they shall spoyl them of the East together ;* The meaning may be this, Some Potent people towards the *West* of the *Turks* Dominions (as *Italy* is North-west of his principal Dominions, shall take up the cause and quarrel of the *Jews*, and march swiftly with them into his Dominions, by whom those of the *East* (an Argument their march shall be East-ward, from towards the *West* quarter, to the *East*) that is, the *Turks* shall be spoyled, and the *Jews* re-possessed of their own Land. To this agrees, *Isa. 49. 22.* *Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people ; and they shall bring thy Sons in their arms, and thy Daughters shall be carried upon their shoulders.*

And not besides our purpose is *Zacharies* Vision of the four *Horns*, and the four *Carpenters*, Chap. i. 18, 19, 20, 21. which Vision, that it relates to the last times (and not those times wherein *Zachary* lived) is clear by comparing the first and second Chapters together, which both speak of the same time, as appears, because the *measuring line*, Chap. i. 16. is mentioned again, Chap. 2. 1, 2. and it is evident though that the Prophecie of the *Jews* return, Chap. 2. could not have its compleat fulfilling (though something then was done in the Type),

Type) in their return from the Babylonish Captivity, but must have respect to their last Restauration, when many Nations (together with the *Jews*) shall be joyned to the Lord, as vers. 11. *And many Nations shall be joyned to the Lord in that day*, agreeing to that (which more fully explains it) Chap. 8. 20. *Thus saith the Lord, It shall yet come to pass, that there shall come people, and the Inhabitants of many Cities. 21. And the Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. 22. Yea many people and strong Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of Hosts, in those dayes ten men shall take hold out of all the languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you* (intimating the willingness of the *Gentiles* to march with them, and carry them up to their land at this day) *for we have heard that God is with you*, agreeing also to that (expressly spoken of the last dayes) Mic 4. 1. 2. *But in the last dayes, it shall come to pass, that the Mountain of the Lords House shall bee established in the top of the mountains, and shall be exalted above the Hills, and the people shall flow unto it. 2. And many Nations shall come, and say, Come, and let us go up to the Mountain of the Lord; which hath reference to the time of the *Jews* return, as is clear from vers. 6, 7, 8. In that day, saith the Lord, will I assemble her that hath been driven out, and will gather her that is driven out, and her that I have afflicted.*

The words therefore (as is clear) relating to the last times; by the four *Horns* scattering *Judah*, *Israel*, and *Jerusalem*, Chap. 1. 19. we are to understand the four *Monarchies*, Dan. 2. 37, 38, 39, 40. under which, *Israel*,
(or

(or the ten Tribes) were scattered, after that, Judah (or the two Tribes) and lastly, Jerusalem it self totally ruined, and the place possessed by strangers; the two first by the *Affyrian* or *Babylonian Monarchy*, the last by the *Roman*, since Christs time. By the four *Carpenters* which come to fray these *Horns*, and cast them out, that the scattered might be gathered again, understand the stone cut out of the mountains without hands; by which the Image (representing all the four *Monarchies*) being smitten upon his feet (i.e. in the fourth or last *Monarchy*) the whole Image (i.e. all the four *Monarchies*) are broken in peeces together, and like chaff with the wind carried away, their place is no more found, *Dan. 2. 34, 35. 44, 45.*

Now compare *Zacharies Vision*, and *Nebuchadnezars Dream* together, and we may out of both, make this conclusion. viz. That the four *Carpenters* which fray the *Horns* lift up over the land of *Judah* to scatter it, being the same with the stone smiting the great Image upon the feet, which stone being no other than the *Gentile-Churches*, who shall strike first at the *Roman Monarchy*, and at the feet of it; which are said to be part of iron, and part of clay; (that is, at the same as it now is under the *Beast*, having a Civil and Spiritual power mixed together) it will necessarily follow that the four *Carpenters*, which are to fray the *Horns* of the *Gentiles*, and cast them out, that *Israel* may be gathered again, are the *Gentile-Churches*. Now because the power of the *Turk* especially, is that *Horn* which at present is lift up over the land of *Judah*, and also a part of the old *Roman Monarchy*, as he possesseth those Countries, which did anciently belong to that *Monarchy*, therefore the *Gentile Churches* shall fray his *Horns* also, i.e. dry up his power at the time when *Israel* is to be gathered.

And the Reason why they are called a *Stone*, *Dan. 2.* but four *Carpenters*, *Zech. 1.* is, because *Daniel* speaks of this power in the first rise of it, which as it shall be in an *extraordinary* way, by an *immediate finger of God*, who shall take a handful of his people out of some of the *Mountains* of this world, and by his own power and providence without the help or assistance (yea, against the stream of worldly Rulers hearts, could they help it) *form* them together as a *stone*, to break the *powers* of the world by; so shall the instruments at first be but *little, low, weak, unskilful, most despised, & altogether unlikely* to break in peeces the *great Image*: but now by the time that they come to *fray* the *Horns* lift up over the land of *Judah*, (*i.e.* to deal with the *Great Turk*) they are four *Carpenters*, that is, they shall by this time become very *formidable*, having by *waging war* with the *Beast*, and *fraying his Horns*, got not onely *power* into their hands, now, to cope and grapple with the greatest, but also the very *Art* of *hacking*, and *hewing down Gods enemies*, they shall be no longer young beginners, to whom time must be allowed to rid work off hands: but they shall now become perfect *Artists*, men that have driven a *Trade* a great while, of *fraying of Horns*, *pulling down worldly powers*, and therefore be *skilled* in the way, and know how to rid such work off hands apace; and hence (in the forequoted place *Isa. II. 14.*) its said, *they shall flie*, to note, the quick dispatch they shall make of their work.

Now the *Gentile Churches* by invading the *Turks* Dominions with such of the *Jews* as are nearest (for being zealous in *Gods cause*, and expert in their way, they will lose no time) and by *fraying his Horns*, they shall thereby *prepare a way*, or make a *high way* for the rest of the *Jews*, who come from more remote parts, and chiefly the *ten Tribes* who were carried captive by the King of *Assyria* (who therefore are called the *remnant*

of his people from Assyria) to come up to their land and joyn with the rest, as vers. 16. And there shall be a high way for the remnant of his people, which shall be left from Assyria (i.e. yet remaining of those the Assyrians carried captive) like as it was to Israel, in the day that he came up out of the land of Egypt.

Yet because some Jews there shall be, who shall be in such corners of the world, that they cannot any other way than by shipping come at their Land; therefore those Gentile Christians who shall have set their Brethren in possession of their Land (making it now their business to serve God in this work) shall go forth with the multitude of their ships, to fetch up the Jews from the more remote parts, and Creeks, and corners of the world, unto their own land, which is spoken of Isa. 60. 9. Surely, the Isles shall wait for me, and the ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them, unto the name of the Lord thy God; and to the holy one of Israel, because he hath glorified thee. And although at this day, the Gentiles shall be in a manner Servants to the Jews, yet shall their hearts be so spiritual, that considering it to be their Fathers work & will, they shall be so far from being offended to see these new-coming-in-Guests so entertained, and welcommed, as that they must wait upon them, that they shall exceedingly delight in the thing; As Angels of glory delight to see Saints dandled, and to serve them.

Now as the Gentile Christians by drying up the waters of Euphrates shall set open a door for the Jews from all quarters to come up to their own Land: So shall this kindness of theirs shewed towards the Jews in undertaking freely so great a work for their sakes, have a strong influence upon the hearts of that People, to bring them by little and little to a love and liking of Christianity, and so (as I said at first) the pouring out of this Vial prepares a way both for their regaining their own Land, & their conversion to Christ.

Qu. If any further desirous to know who amongst the Gentile Christians are most likely to be the Instruments in doing of this work. My thoughts concerning it are, (of which I may truly say, that not a private affection to any people above others, hath been the rise of them, but a diligent search of the Scripture, to find satisfaction concerning the Angel of this Vial hath brought forth unawares both the question, with my thoughts thereupon) which in the general (so far onely as I have ground for conjecture) I shall here lay down, and let the understanding and unprejudiced Reader judge.

I It is most likely, That the same Angel, or those very Instruments which shall ruin Rome, shall also pour out this Vial upon the great River Euphrates, because the stone that smites the feet of the Image (i.e. Antichrist) is the same with the four Carpenters, who are to fray the Horns (i.e. the Turkish Power) lift up over the Land of Judah.

Now because it will be said, That it is as hard a thing for us, as yet, to find who this Angel shall be, as the other; for till we see Rome destroyed, who knows who shall do the thing? I answer, would you know the Instruments before you see them at Romes Gates, observe then the rolling stone, and look for them there where you see that: For this is most certain, that as the great Image is to be broken in peeces by no other force or power, but onely that of the stone, so there where the stone is first taken out of the mountains, and formed together by God, and begins to roll and smite, out of that quarter, may we conclude the Tempest (though yet it be a great way off) which is to fall upon Rome shall most certainly come; for observe it, though the stone by rolling grows greater and greater, yet is it that stone still, and not another, which was formed together at first; whereas if the same matter which formed together did make the stone at first,

were wholly to be laid aside, though matter of the same kind should still be used, yet would it be a new *stone*, a *stone* new formed; but the same *stone* that smites at first, and not another, is that which breaks in peeces the great Image, though this *stone*, whilst it is in doing of it, is still in a growing posture; by means whereof as it *rolls* further and further, so may it have much more matter added daily to it, yet is it the same *stone* still, and the outward strength of the stone lies principally in that matter, which was formed together at first, that being the Basis or foundation of the rest.

And this confirms our first and main Proposition, viz. *That the Gentile Christians shall pour out this Vial upon the Turk*, because the very same stone, which begins to smite the Image on his feet, is to break the whole Image, i.e. all worldly Powers.

This likewise confirms, what but even now I said, viz. *That the stone, Dan. 2. and the four Carpenters, Z. ch. I. are one and the same*; for the *four Carpenters* are they which fray the Horns lift up in the last days over the Land of *Judah*. Now that which breaks all worldly Powers in the last days standing in the way of Christs Kingdom, is no other but the *stone*, which *Daniel* speaks of.

2 In answer yet further to the former Question, I find in the fore-quoted places, *Isa. 60. 9. and II. 14.* four marks or characters to know that people by, who among the *Gentile Christians*, shall be the principal Instruments of making way for, and bringing the *Jews* unto their own Land.

First, They shall be a people *inhabiting in some Isles*.

Secondly, They shall have *great hearts to the work*, and a *longing desire* to see the day of *Israels redemption*, which therefore they shall wait upon God for: Both these are expressed, *Isa. 60. 9. Surely the Isles shall wait for me*,

Thirdly, They shall be such who shall be *very considerable, and strong in shipping*, having multitudes of ships at their command, as this in the following words, *and the ships of Tarshish first. Tarshish* was a place very considerable for *Navigat: on* and *Shipping* in time of old, for which reason the Scripture never speaks of great ships, strong ships, or multitude of ships, but they are called by the name of the *Ships of Tarshish*, 2 Chron. 9. 21. Psal. 48. 7. Isa. 2. 16. Ezek. 27. 25. Now this people dwelling in the Isles, and so *strong in shipping*, shall be the first that shall put their hands to this work, *The Isles shall wait for me, and the ships of Tarshish first, to bring thy Sons from far, and thy Daughters from the ends of the earth.*

Fourthly, What if I say, they shall be a people *under a State Government*, for such a kind of Government of old had the *Philistims*, the power of Government among them residing not in *one man*, but in *many*, which in Scripture are called the *Lords of the Philistims*. Now this people who shall assist the Jews at this day, are Isa. 11. 14. likened to the *Philistims* of old (*they shall fly upon the shoulders of the Philistims*) how? not in *qualities* or *conditions*, for the *Philistims* were ever *enemies* to *Israel*, and these are *friends*, but rather in the *form of their Government*; the *Philistims* were *governed* by a *State*; so shall these. These are the characters, let the Reader refuse, or apply them as he pleaseth.

Now because the thing aimed at in pouring forth this *Vial*, concerns the *Jews* more especially, and their *Restauration* (as hath appeared in our Discourse hitherto) and because the thoughts of good men are various, and their notions and conceptions very different in the point of the *Jews* first *stirring*, some conceiving the same to be upon a *Civil* account only, to recover their *Country*, and their

their *conversion* to be some years after : Others judging that they shall at the first be converted to the *faith* of the *Gospel* , and their *stirring* to arise from that ; the right understanding of which mystery , is a thing of such importance (either opinion having seemingly much footing in the Prophecies of the Old Testament) as that without some further light , then as yet I have seen , the Prophecies relating to this people , and the time of their return, cannot be brought to a joynt concurrence and harmony one with another ; I shall therefore (not boasting of any light that I have above others , having reason enough to be otherwise minded ; but as one willing, with others, to seek after , and if it may be , to find the truth) offer here (in the close of this Discourse) and that in as few words as I can , my own present thoughts concerning the things which are,

That the first *stirring* or *moving* of this people shall be (as I conceive) from some *notable work* of God upon the *hearts* of some , who shall at this day be *Principal* ones, or *Leaders* amongst them, working in them a sincere, earnest , and longing desire to find the Lord their God : Hereupon arising themselves, and stirring up others to arise with them, now to go unto *Sion*, unto the Lord their God , which we have , *Jer. 31. 6. For there shall be a day , that the Watchmen upon the Mount of Ephraim* (who was head of the ten Tribes , for which reason the Restauration here spoken of, must be their last, which is yet to come) *shall say , Arise yee, and let us go up to Sion, unto the Lord our God,* and *vers. 9. we* have the manner of their coming, *They shall come with weeping, and with supplication will I lead them:* Qualifications not proper to such persons who move only upon a Civil account, and for worldly ends. So *Chap. 50. 4. 5.* (speaking of the frame they shall be in, whilst as yet they are but upon the way) *In those dayes*

and at that time, saith the Lord, if the children of Israel shall come, they and the children of Judah together, going and weeping; They shall go and seek the Lord their God. They shall ask the way to Sion, with their faces thitherward, saying, Come, and let us joyne our selves to the Lord in a perpetual Covenant that shall not be forgotten. Which Text was not fulfilled in the return from *Babylon*, when *Judah* only, not *Israel* and *Judah* together, did return, but manifestly looks to their last Restauration, so *Isa. 51. 11.* we have a contrary affection, arguing the inward joy and delight they shall have in this journey, from considering whither, and about what they are going, viz. to *Sion* to seek their Lord, The redeemed of the Lord shall return, and come with singing unto *Sion*, and everlasting joy shall be upon their heads. So *Hos. 3. 5.* (they go seeking the Lord) Afterwards shall the children of *Israel* return, and seek the Lord their God, and *David* their King, and they shall fear the Lord, and his goodness (When?) in the latter dayes. *Chap. 1. 10, 11.* at their beginning to stir, before yet they are come forth the place of their captivity, shall be called the children of the living God. It shall come to pass that in the place where it was said unto them, ye are not my people, there shall it be said unto them, ye are the Sons of the living God. Then shall the children of *Judah*, and the children of *Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of *Jezreel*.

Now those amongst them who from such an inward desire and principle, shall move themselves, and put others upon it shall be (as I conceive) persons under a state of true conversion to God, being now delivered from the curse before they lay under, and that hardness which before was upon them, though the particular Revelation of Christ,

Christ, as come in the flesh shall not as yet be manifested to them; but with a strong breathing after the Lord; and a general faith in the Messiah, whom they shall truly believe in, look for, but as to come, they shall now go *seeking after the Lord, and David* (or Christ) their King; and this faith of theirs though for want of New-Testament light, it be not a New-Testament faith (*i.e.* a faith in Christ as come already) yet shall the same be true faith, though running in the Old Testament way, (they having yet no higher light) for such was the faith of Gods people of old, before Christ came, a looking to the Messiah which was to come, acknowledging their salvation to be only from him, and earnestly breathing and longing after the day of his appearance.

And these persons who shall have already this true *saving work* begun in them shall by *converse with*, and *beholding the holiness, grace, and love*, of those Gentile Christians, who shall be instruments to help them in their land, have a *farther work* wrought in them, and upon them (and that before Christs appearance to them) namely, they shall be convinced that the Messias is come, being that Jesus which was Crucified by their Nation, which shall so affect them, as that they shall begin to own the crucified Jesus for Lord and Christ; and this I think the rather, because I find the Apostle *Paul* seeming to intimate, *Rom. 11. 11.* that the Jews shall be provoked (*i.e.* with a holy provocation) by the Gentiles; Yea *vers. 30, 31.* (having before spoken of their Call, *vers. 26.* *And so all Israel shall be saved*) he tells us plainly, that as the Jews by rejecting the Gospel at first, did make way for the same to be brought to, and preached among the Gentiles; so the Gentiles by having the mercy of the Gospel amongst them, shall (when the appointed time of *Israels* conversion to Christ is come) be a means of the Jews obtaining this mercy again,

again, *For as yee in times past have not beleevved Gods yet have now obtained mercy through their unbeleef; even so have these also now not beleevved, that through your mercy, they also may obtain mercy; And which strengthens this perswasion, I find Rev. 19. (as hath been before observed) the Bride to be in her fine linnen made ready to receive, and meet her Bridegroom, and that before his appearance, or coming forth to battel upon the white Horse.*

But now though there shall be many amongst them, who shall from such ends and principles move, as have been before declared, yet shall there also with these march a great multitude, who moved from no work upon their heart, shall yet go with the rest, either led to it by perswasion, example, or some carnal ends, or hopes of their own; as it was with *Israel* of old, at their coming out of *Egypt* first, and *Babylon* afterwards (both which were eminent Types of this deliverance) these being still in their hardness, their former state of sin and bondage, shall not be able to bear the glorious Gospel Revelation of Christ crucified to be their Messiah, but shall stumble at it, kick against it, and against such of their brethren who receive it.

This we have *Isa. 8. 14. He shall be for a stone of stumbling, and for a rock of offence to both the Houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem;* which, that it speaks of this time is clear, not only for the reason, that it is about the time in which the *Assyrian* (i.e. as shall appear hereafter, the great *Turk*, who now possesseth what did anciently belong to the *Assyrian Monarchy*) is to overflow the land of *Judah*, yea and then too, when the same shall be *Immannels* land, that is, when Christ shall begin of the *Jews* to bee known and worshipped there, as *vers. 7. 8.* but also because it is said in the words, *He shall be a stone of stumbling*

to both the Houses of Israel, *i.e.* to some of the ten Tribes, and some of the two both, who shall at this day be reunited, which never yet hath been. And these are the *Rebels* spoken of *Ezek.* 20. 38. which shall be amongst Gods people at this day, when they are to be gathered out of all Countries, as were *Korah*, *Dathan* and *Abiram*, in the dayes of old, upon the coming out of *Egypt*.

Yea these shall bee they who immediately before the time of Christs appearance shall *hate* their Brethren (*i.e.* such among them who tremble at the word of the Gospel, which by the *Gentile-Saints*, they shall have had some light into, and cast them out for Christs name sake, whom now they own) who shall at the coming of Christ bee ashamed, when he shall appear to the others joy, as *Isaiah* (speaking of the time of the *Jews* Call, Christs coming, and the setting up of the *New Jerusalem*) tells us, Chap. 66. 5. *Hear ye the word of the Lord, ye that tremble at his word, your Brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.*

Yea these are they who in the last and great day of the battel of *Armageddon*, which *Zechary* speaks of, Chap. 14. shall some of them *even joyn hands*, (they shall bee so horridly vile) against the rest of their Fellow-brethren, and that with those who from all parts of the World shall bee gathered together against *Jerusalem*, as vers. 14. *And Judah also shall fight at, (or against) Jerusalem*, as did part of those who in *Nehemiahs* time came out of *Babylon*, conspire with *Sanballat*, *Tobiah*, and the rest of the enemies of *Jerusalem* against godly *Nehemiah*, and their Fellow-brethren.

This mixture which shall be at this Day, some being

being *Israelites* indeed, some in name onely I take it was typed by the mixed multitude marching up with *Israel* out of *Egypt*; the Congregation of *Israel* then, or those who (in that day whilst things were outward and typical) were the natural seed of *Abraham*, typing out those who shall at this day bee the *Spiritual Seed*, or true Sons of God; the multitude of *Egyptians*, and others, who were not *Israelites* by birth (though yet they went with the Congregation) typing out those, who at this Day (although they shall bee the Seed according to the flesh, and march with the rest) are yet notwithstanding not accounted the *Spiritual or Holy Seed*, which *Holy Seed*, though but a *Tenth* (that is, a few in comparison of the rest) are yet called the *substance*, *Isaiah* 6. 13. i. e. the substance of this people that God looks at, or will reckon for the Seed at this day.

And in regard of this *mixt* multitude which shall bee amongst them when they stir, *Daniel* setting forth this their stirring by a Resurrection, Chap. 12. 2. (which is the same with the Resurrection of the dry bones, *Ezek.* 37. applyed there to the *Jews* stirring) he saith, *some shall arise to everlasting life, some to shame and everlasting contempt*; Which last words are an Argument, that the Resurrection *Daniel* speaks of, cannot bee the same with that first Resurrection, *Rev.* 20. 6. because none have part in that but such as are blessed, and *holy*, and on whom the second death hath no power.

Now because (as I have said) amongst those who come up to their Land, the greater part shall be found not truly seeking the Lord, but their own things; therefore by that time they are settled in their Land, (and probably, the *Gentile-Christian* removed from them,

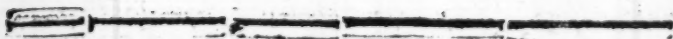
or

or returned home) shall a fearful storm, such a day as never was from the foundation of the world, fall upon them (which Daniel mentions, Chap. 12. 1. and Zech. Chap. 14. 1.) by which as the better part shall be brought through the fire and purified, and their faith tryed; so shall the other fall off, (as before) to the Enemy, or be cut off by this day of trouble, so that a remnant onely shall be left, which remnant shall be the Holy Seed, which wee have, Zecha. 13. 8, 9. And it shall come to passe that in all the Land, saith the Lord, two parts therein shall be cut off, and dye, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed, they shall call on my Name, and I will hear them, I will say, It is my people, and they shall say, The Lord is my God, Isa. 10. 20, 21, 22. It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel in truth. The Remnant shall return, even the Remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the Sea, yet a Remnant of them shall return, the consumption decreed shall overflow with righteousness, Chap. 4. 2 3 4. In that day shall the Branch of the Lord be beautiful and glorious -- for them that are escaped of Israel. And hee that is left in Sion, and he that remaineth in Jerusalem shall be called Holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the Daughter of Sion, and shall have purged the blood of Jerusalem from the midst thereof, by the Spirit of Judgement, and by the Spirit of
Burn-

Burning, Zepha. 3. 12, 13. *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord. This is the day of purging out the Rebels: Ezek. 20. 38. And I will purge out from among you the Rebels, and them that transgresse against mee. Of judging between Cattel and Cattel, Chap. 34. 17. Thus saith the Lord God, Behold I judge between Cattel and Cattel, between the Rams and the Hee Goats. All which places, as will be evident to him that shall but understandingly peruse them, and compare them with other Scriptures, speak of the last times, when the Jews are to come in.*

To this Remnant shall Christ at the great day of the battel of Armageddon (which shall put an end to this day of trouble) appear, who shall from that day bee advanced to reign with him in his Kingdome. But of this more hereafter.

Thus much as touching the sixth VIAL.





*The Interval of time betwixt the pouring
out of the Sixth and Seventh
VIALS.*

Verse 13. **A**ND I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

Verf. 14. For they are the spirits of Devils, working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

These words to verf. 17. do not properly belong either to the Sixth or Seventh Vials, but contain an Interval of time betwixt both, in which some remarkable things in order to the pouring forth the seventh and last Vial, are to be transacted, which are,

1 The sending forth of Ambassadors or Agents from the Dragon, Beast, and false Prophet, to the Kings of the Earth.

By Dragon,

We are to understand, that *Old Serpent* the Devil and Satan (yet principally as acting in the Roman Monarchy; the seven Heads, and ten Horns of the Dragon, chap. 12. 3. being the Armes of Rome) for so the Holy Ghost interprets it, chap. 12. 9. And the Dragon was cast out, that *Old Serpent*, called the Devil and Satan, chap. 20. 2.

And

And he laid hold on the Dragon that Old Serpent, which is the Devill and Satan. Now where the *Holy Ghost* hath given a manifest interpretation, it is certainly curiosity to seek another.

As for the other two, the *Beast* and the *false Prophet* (the two Companions of the *Dragon* or *Devil*) we shall the better discern these two Monsters, if we consider how that,

Beast in the *Revelation* is sometimes spoken of without any distinction made, as being but one. Sometimes with distinction, as though he were two, as *Beast* and *Beast*, Chap. 13. *Beast* and *Woman*, Chap. 17. *Beast* and *false Prophet*, as here.

When *Beast* is spoken of without distinction, it denotes the *Political* and *Ecclesiastical* State both of the Roman Empire, as the same now is Antichristian.

As in Vial 2. *Beast* there used alone, denotes both States, as is clear, because the *Image* of the *Beast*, was of the first *Beast*, Rev. 13. 14 compared with ver. 3. The *mark* of the *Beast* was of the second *Beast*, spoken of chap. 13. the first *Beast* having no *mark*, and the two *Beasts*, Chap. 13. (which both are comprehended in the word *Beast*, Vial 2.) are (as shall appear anon) the *Civil* and the *Ecclesiastical* State of the Roman Empire, as the same now is under Antichrist.

So in Vial 5. *Rome* is called the *Seat of the Beast*; that is, the *Seat of the Political State*, for the *Seat* of the Roman Empire, as the same was *Pagan*, (which State was *Political* onely) is given to the first *Beast*, Rev. 13. 2. that is, the *Civil*, or *Political* State of Antichrist. And also the *Seat* of the *Ecclesiastical*; for it is upon the seven *Mountains* of *Rome*, the *Woman* sits, Rev. 17 9. i.e. the *Ecclesiastical* State. So that *Rome* is the *Seat* both of the *Political* and *Ecclesiastical* State; and therefore the *Beast* Vial 2. whose *Seat* is in *Rome*, must be understood

flood of *both States, Civil and Ecclesiastical*, both which make up but one *Beast*, or Antichrist.

So *Rev. 14. 9* 11. *Chap. 15. 2.* *Chap. 20. 4.* in all which places we have but one *Beast* spoken of, but the same as having a *Mark*, and an *Image*, which for what I said but now must be interpreted of *both States*, the *Civil* and *Ecclesiastical*.

The like we have *Chap. 11. 7.* *The Beast that ascendeth out of the bottomless pit shall make war against them, i.e. against the two Witnesses.* Now this *Beast* ascending out of the bottomless pit is meant of both *States*, not only for this reason, that *both* joyn in slaying the *Witnesses*, but because *Chap. 17. 8.* we have it so interpreted; for *John* being shewn first either *State* distinct *vers. 3, 4, 5, 6.* the one represented by a *Beast*, the other by a *Woman* riding upon this *Beast*, in *vers. 7, 8.* hath the mystery of both together shewed him and *both* together are the *Beast* ascending out of the bottomless Pit, which *Beast* there spoken of in such various and seeming contrary phrases, *was, is not, yet is, shall ascend out of the bottomless Pit*, can be understood of no other but *Antichrist* in all, because it is said, *The dwellers on the Earth shall wonder when they behold the Beast that was, is not, and yet is*; noting thus much, that *the dwellers on Earth*, as yet saw not this *Beast*, for indeed his rise was not yet, *John* seeing the rise of this *Beast*, *Chap. 13. 1. 11.* as a thing to be after his time. Yet is he called the *Beast* [*that was*] because in respect of that *Civil Power* this *Beast* should exercise, and the *Seat* he should upon his rise sit in, he should not differ from the *Roman Empire* that then was, and had its beginning long before *John* wrote. [*is not*] in respect of a power *Ecclesiastical*, as well as *Civil*, which *Antichrist* was to have; so he *was not*, the present Government when *John* wrote, neither knowing, nor allowing any such power; for which cause though *Anti-*
M *christ*

Christs Seat and *Civil Power*; was in the Roman Empire as Pagan, yet was not the Empire or Government then the *Beast* here spoken of, or *Antichrist*. [*Yet is*] in respect of will and desire, and a secret aspiring which then was after such a thing or power, which once obtained, would Midwife this man of sin into the world, 2 *Thes.* 2. 7. *The mystery of iniquity doth already work*, 1 *Joh.* 2. 18. *Even now there are many Antichrists* [*shall ascend out of the bottomless Pit*] because the rise of this *Beast* (which must, as I have said, be one and the same in all the several expressions) was to be afterwards, when the *Civil* power that now was in the hands of Pagan Emperors should fall into the hands of the *Beast*, and withall an *Ecclesiastical* power set up with it, both going together hand in hand, which should be a Government so abominable, that it is said to *ascend out of the bottomless Pit*, i.e. the rise of it should be as from Hell it self.

And therefore of this very *Beast* that *was* and *is not*, it is said, *he is the eighth*, vers. 11. that is the eighth kind of Government which should be in the *Roman Empire* (a clear Argument that not the Empire in general, but the same as under Antichristian onely, is the *Beast* that *was* and *is not*: for all the several Governments are comprehended under the Empire in general, but the *Beast* that *was* and *is not*, is spoken of particularly, as but one, and that too the *eight* and *last*, which can agree to none but *Antichrist*) for five distinct kinds of Government had been before *Johns* time. First, *Kings*. Secondly, *Consuls*. Thirdly, *Dictators*. Fourthly, *Decem-viri*. Fifthly, *Tribunes*, which all were fallen, therefore saith he vers. 10. *five are fallen*. One, that is the sixth, then *was*, which was a Government by *Cesars*, who ruled the Empire in *Johns* time; therefore *one is*, another, the seventh, was yet to come, that is, by *Christian Emperors*; therefore saith he, *the ether is yet to come*: and of this seventh, he saith,

saith ; when he commeth he must continue a short space ; for indeed this continued but a little while, but the Empire growing corrupt, the *Beast* that was and is not, i.e. *Antichrist* creeps in ; who is called the eight, And the *Beast* that was and is not, even he is the eight--- ver. 11. because he sets up a new form of Government distinct from all the former, viz. an *Ecclesiastical*, and *Civil* State mixt together, which none of the former Governments had ; and may therefore well then be called the eight, or another Government. And yet he is of the seven, and is of the seven--- i. e. besides the new *Ecclesiastical* Power erected by this *Beast*, this *Beast* doth also exercise that *Civil* Power which the seven, or the several Governments, before him had, or did exercise. And for this reason the seven Heads of the *Beast*, ver. 9. are interpreted of the seven kinds of Government, ver. 10. Not to shew that by *Beast* is understood (as is generally conceived) the Empire at large, including all the several Governments that were to be in it : But to shew that the power of all the seven former Governments should center in this *Beast*, whatsoever Civil power they had, he should have it all, who yet over and above should erect a new power, which none of the former had, in which sense he should be the eighth. And of this *Beast* it is said, he goeth into perdition, either because destruction will be his end, as chap. 19. 20. or because under this *Beast* the Fourth Monarchy is to be utterly destroyed.

So that the *Beast* here ascending out of the bottomless pit, (which is the same *Beast* with that which kills the Witnesses, Revel. 11. 1.) is to be understood of the *Political* and *Ecclesiastical* State both, of the Roman Empire as now it is : though of the seven in respect of the *Political* State, and yet the eight in respect of the *Ecclesiastical* added to the other, yet but one and the same *Beast*, for the same *Beast* is the eight, and of the seven. I

therefore conclude, that Beast, when spoken of without distinction, denotes Antichrists Civil and Ecclesiastical power both.

When *Beast* is spoken of *with distinction*, as *Beast* and *Beast*; *Beast*, and *Woman*; *Beast*, and *false Prophet*: We are then by *one* to understand the Roman Civil State onely, by the *other*, the *Ecclesiastical*.

This is manifest *Rev. 13.* where we have *two Beasts* spoken of, the *one* arising out of the Sea, ver. 2. the *other* out of the Earth, ver. 11. By the first, we are to understand the *Civil State* onely, for ver. 2. The *Dragon* gives to this *first Beast* his power, *Seat, and great Authority*, i.e. the *Devil*, who all the time the Roman Empire was *Pagan*, did rule in it, and was openly worshipped there, seeing himself by Christian Emperors, now come to the Imperial Dignity, dethroned, so as that he cannot under that form procure any more as he had done, to be openly worshipped, and to persecute the Saints; he therefore resigns his *Power, Seat, and great Authority*, (i.e. *Rome* the *Seat* of the Empire, and the *Power* and *Authority* of the former Emperors, which was Civil onely) to this *first Beast*, for which reason the *seven heads of the Antichristian Beast*, Chap. 17. 9. 10. are by the Holy Ghost interpreted first. Of the *seven Mountains of Rome*, the *Seat* of the *Beast*; And secondly, of the *seven distinct* kinds of Government, namely, the Power and Authority of the Beast, because both these, viz. the *Seat* and *Civil power* of the former Empire, are given into the hands of this *first Beast*, (the principal limb of Antichrist) so that by *first Beast*, the *Civil State* onely is to be understood, for the *first Beast* hath onely what the *Dragon* resigns, and the *Dragon* could resign no more; the *power* of the former Empire, in which the *Dragon* ruled, being Civil onely.

But so subtle is this *Dragon*, the *Devil*, that by resign-
ing

ing to the *first Beast*, a *second Beast* doth arise, *vers. 11.* by which Beast the Devil obtains to be worshipped again, though under a more specious form and devout way of Idolatry, devised by the *second Beast*; and so what the Devil was before forced to let go, in one kind, he now by policy gets again in another. Now this *second Beast* is the *Ecclesiastical State* of the Roman Empire, the Pope his Hierarchy and Clergy, as appears:

1 *Because his rise is out of the Earth*, *vers. 11.* that is, his beginning is *base, mean, and low*, as the Popes at first, (when the Beast first began to rise) were poor Bishops, who in time by the favour of Princes got up to be Popes, and most of their exalted Clergy-men rise out of the dung.

2 *He looks like a Lamb*, as the Pope calls himself Christs Vicar, the Servant of the Servants of Christ, and his retinue pretend humility, and their power to be from, and for Christ, and hold their station successively from the Apostles, as he doth his from *Peter*.

3 *He speaks like a Dragon*. The Pope, and all they who derive their power from him, though he and they look ever so like Saints, yet the absoluteness of their Decrees, Injunctions and Impositions, enforcing and compelling the Consciences of all, declare them to be the *Dragon*, that is, the persecutor of the Woman, or Christs flock, as the *Dragon* is, *Rev. 12.*

4 *He exerciseth all the power of the first Beast*, *Vers. 12.* As the Pope hath a double sword, a temporal and a spiritual; and his inferior Clergy make use of a Civil Power to uphold their own cause, as well as a spiritual.

Now whereas some conceive the *first Beast* here to be the *whole body* of the Roman Empire, as the same is the fourth Monarchy, whereof the Antichrist is but a part; and the *second Beast* to be the *Antichrist*, and his King-

dome alone, it cannot so be; partly for the Reasons before given, and further, because according to this, the *Beast* should continue to make war against the Saints, and to kill them above two and forty months, for reckoning the time of the ten Persecutions, and all the time since, in which war hath been made upon the Saints, and they killed, it amounts to much more than two and forty months, which yet is the limited time of this *Beasts* persecution. *Verf. 5. And power was given unto him to continue two and forty months.* Yea, then how comes it to pass that this *first Beast* differs from the *Dragon*, who yet did represent the former Empire, for whereas the *Dragon* (as one well observes) hath but seven Crowns, and those seven upon his Head, *Chap. 12. 3.* this *Beast* hath ten Crowns, and those upon his Horns, *verf. 1.* which difference according to this Principle should not be, for they should be one and the same: Therefore the *first Beast* is the Empire only as under *Antichrist*, and of that (as I have said) the *Civil* state onely, as the second the *Eccelesiastical*.

Furthermore as concerning these *two Beasts*, we are not to conceive, as though they sprung up at a distance, one a good while after the other, for the continuance of the *first Beast* (I have said already) is to be but two and forty months, and so much time is allowed to both the *Beasts*, *Chap. 11. 12. the holy City shall they (i.e. both the Beasts) tread underfoot two and forty months.* And indeed the treading the Holy City underfoot two and forty months can be no other act, but the act of the *Beast*, it agreeing so punctually to be the precise time of his Reign. And of what *Beast*?

I answer, That very *Beast* mentioned, *verf. 7.* which riseth out of the *bottomless Pit*, and towards the end of this time kills the Witnesses; which *Beast* I have already shewed to be spoken of both the *Beasts*, *viz. the Civil*
and

and *Ecclesiastical* state, whose rise therefore must be together, the time of eithers Reign being two and forty months. For indeed so soon as the *Roman Empire*, which before was *Pagan*, but now Christian, began to be so corrupt as to be the *first Beast*, i. e. of Christian an Antichristian state, persecuting the true members of Christ, instantly with this corrupted state did the *second Beast* arise; that is, the sword and power of the *Civil Magistrate* which before was used by none but himself, came now to be in the hands, or at the will and disposal of *Ecclesiastical* persons, Church-men (as they are called) that these thereby might become fit instruments to set up, and establish their own Idolatries, and persecute the Saints; And by this arose a *second Beast*, exercising by permission all the Power of the *first*, and is therefore said to exercise it *before him*, vers. 12. in his *sight*, vers. 14. i. e. by leave or permission of the *first Beast*; for which cause, the making war with the Saints, vers. 7. the compelling all Nations that dwell upon the earth to worship the *Beast*, vers. 8. is appropriated to the *first Beast*, as though it were his act, whereas indeed it is properly the *second Beast* doth this, as is clear, vers. 15, 16, 17. but hee doth it by exercising the *power* of the *first*, without which he could not do it; and therefore the same thing is recorded in describing either *Beast*, because in this business the *second Beast* is the first mover, but the effecting of it, is done by the power of the *first*.

And indeed the *second Beast* may well be called another *Beast*, distinct from the first, notwithstanding the power he exerciseth by the power of the first, because the hands this power is now put into, or is at the disposal of, are such as not only are without right to this power, but also never had until this day any such power intrusted in them, or at their disposal.

Yet that these *Beasts*, though *two*, are indeed *one*, and

make up but *one* Antichrist is clear, because *both* the *Beasts* rise together, as before; *both* are alike in nature, actions, and conditions, for both are *filthy Beasts*, and cruel Tyrants, *both* Patrons of Idolatry, *both* bloody Persecutors of the Saints, *both* are helpful one to another; the *first Beast* communicates of his power to the *second Beast*, ver. 12. the *second Beast* gives life to the *image* of the *first Beast*; ver. 15. yea ver. 18. *one* and the *same* number is assigned to *both* the *Beasts*, and the number of *both* the *Beasts* in conclusion of the Vision, is but the *number* of the *Beast*, i.e. of *one Beast*. Here is *wisdom*, let him that hath understanding count the *number* of the *Beast*; Which also addes a beam of further light for the clearing of what I have said before; that *Beast*, when spoken of *without* distinction, is to be understood of the *Civil* and *Ecclesiastical* state both. So that in fine the result is, *They are two Beasts, as a Political, and an Ecclesiastical state, and yet but one Beast, as Antichrist.*

What I have said of these *two Beasts*, I may say the *same* of the *Beast*, and the *Woman*, Chap. 17. The *Beast* the *Woman* rides upon, is the *Civil* state, the *Woman* riding upon this *Beast* is the *Ecclesiastical*, only with this difference, the *second Beast*, Chap. 13. who upon his first rise was a *Beast*, aspiring to no higher degree; and exercising the power of the first *Beast*, i.e. of the *Civil* state, by leave as it were, through permission of the first *Beast*, is now through a long standing risen from a *Beast* to a *Woman*, as disdaining to be in so low a degree as a *Beast* any longer. Yea, such a *Woman* as like a *notorious* Strumpet knows how to make the Kings of the Earth, yea the whole world follow her dance, and crouch to her, by which she is grown rich and gallant, having by whoring and juggling, got the riches, the gold, the precious stones, and pearls of the *first Beast* to her self, and to
shew

shew what an aspiring spirit she is of, instead now of exercising the power of the *first Beast*, i. e. of the *Civil State*, by leave any longer, she is now like Lord and King got upon the back of the *first Beast*, who dares not cross her humor, for she rides him and rules him at pleasure.

And indeed the *first Beast* is justly recompenced for setting up and countenancing such a *Beast* at first, who (according to the Proverb) give an inch of power, he will take an ell; for whilst the *first Beast* remains a *Beast* still, this second *Beast* is from a *Beast* advanced to be a *Woman*, which not onely had robbed and plundered the coffers of the *Beast*, and got all his riches from him, but also knows how to ride the *Beast*, master him, and rule him as she list.

And certainly had not the *first Beast* been a very *Beast*, I mean, had not the *Civil State* at first so far degenerated, as instead of acting rationally as a *man*, to act sensually and brutishly as a *Beast*, this great inconvenience would have been foreseen in the beginning, at least remedied in time, before the second *Beast* was grown to such a height, that he was now past taming, and able to ride and master the *first Beast* that set him up.

Now whereas the *Woman*, verse last, is said to be the *Great City*, it is (as I suppose) rather lain down as a *Mark*, or character to know the *Woman* by, and that from the place she was to sit in, then a description of the *Woman*, which verse 9. confirms me in, by giving us to understand that the woman sits upon the seven Mountains (i. e. the *City Rome* anciently built upon seven Mountains) therefore the seven Mountains, i. e. the *City Rome*, is not, to speak properly, the *Woman*, but the *Seat of the Woman*.

What I have said of the *two Beasts*, the *Beast* and the *Woman*, I may also say of the *Beast* and the *false Prophet*, spoken of in the words I am opening. The *Beast*
here

here is the Civil State, or the first Beast that ariseth out of the *Sea*; the *false Prophet*, the *Ecclesiastical* or second Beast, whose rise is from the *Earth*. And indeed he that shall but parallel the second Beast spoken of chap. 13. with what is spoken of the *false Prophet*, chap. 19. will find them to be one and the same; The *false Prophet* is a *worker of Miracles*, chap. 19. 20. so is the second Beast, chap. 13. 17. The *false Prophet* by his miracles deceives the Beasts followers, chap. 19. 20. so doth the second Beast, chap. 13. 14. The Beast and the *false Prophet* are helpful the one to the other, for the Beast defends the *false Prophet* by his strength (for chap. 19. 19. no force at all is mentioned that this *false Prophet* had at that great *Randezvouze*, who yet was personally present with the Beast, for he is taken prisoner, vers. 20. therefore the Beast defends him) and the *false Prophet* by working miracles *encourageth* the Beast and his multitude, with hope of good success, God is of their side. In like manner the two Beasts, chap. 13. are (as before hath been shewed) *helpful* to each other.

The conclusion is, that by *false Prophet* we are to understand the second Beast spoken of chap. 13. and by Beast and *false Prophet* to understand the same here, as of the two Beasts there, *viz.* the *Civil* and *Ecclesiastical State*; only with this difference, that Beast, which in his first rise, was but a Beast; afterwards (when more grown) a *Woman*, riding upon, and over-topping the *Civil* power, or first Beast, which gave him his rise, is now in his declining condition a *false Prophet*.

For the *loss of Rome*, where was his Magazine of Treasure, together with the seizing and intercepting his *Rents* and *Tributes* by the Conqueror, hath so pulled down the Beast, so plucked the plumes of the *Romish Ecclesiastical State*, *i.e.* brought the Pope and his Clergy to so low

low an ebb, that it is now but little that they can contribute either to the assistance of the first Beast, the Romish *Civil* power, or towards the upholding of their own sinking Kingdom; yet because having been a *proud Whore*, this Beast is loath to be of little repute, and to come back again to his first original of a poor earthly Beast. yea would fain have the first Beast, the *Civil* power still to dote upon him, and reckon him a considerable party, he will therefore seem now to make up by his fained piety and devotion what is wanting in his former outward strength and glory; and now he can be nothing else, he will needs be a *Prophet* to foretell good to his cause and Kingdom, though none he can do it; But observe, as when he was a Beast, he was an earthly Beast; as when a *Weman*, a *Whore*; so now, when a *Prophet*, a *false Prophet*. Though *Antichrist* may change shapes and formes, he can never make himself better than he is, but *Antichrist* he will be, an *Enemy* to *Christ*, an *Imposter*, a *Deceiver*, a *Liar* still.

Having thus seen the meaning of the words and names (which I have purposely insisted the larger upon, because the right understanding hereof, doth (if I mistake not) open the door into the very mystery of this Book) I come to apply them to the business in hand, thus,

The *Dragon*, *Beast*, and *false Prophet*, who from the beginning were Partners, going hand in hand and venturing States together, seeing by the fall of the *City Rome* such a terrible shaking blow giving to their *Kingdom*, as that the next blow, if not prevented, is like unavoidably to be fatal, and to prove their utter ruin; they therefore now all of them *convene in some General Council*, where they lay their heads together what thing is best for them to do to prevent another blow, or, if possible, to recover their own again. And upon debate *two things* being laid before them, as matter of deep and serious consultation, viz. *The late loss they have received by the fall of Rome*, and that

that by causing some of the Kings of the Earth, who were friends to their cause before, now for fear of her torment, lest the like should befall themselves, to with-draw, and stand a loof off.

2 *The great provocation since given to the Turk, by those very Instruments their Enemies*, which is like to make him joyn in with the utmost strength hee can make (out of desire to revenge himself, and recover his own again) to ruin (if it may bee) this growing party.

The *vote* or *result* of the meeting from the foregoing premises is, that (as the thing which doth most conduce to the upholding of their cause) *Agents* and *Ambassadors*, of the fittest they can find for such employment, be speeded away to such Kings of the earth, as for the present seem *backward* in the *cause*, to put life into them; and also to the *Great Turk*, to encourage and heart him on to engage with them, in a *quarrel* that is *his*, as well as *theirs*; together with *all others*, of whom they have either *hope* that they will, or may be drawn to joyn with them; that by one *general Rendezvouze* of all their force together, they may *venture the whole*, sink, or swim, upon the *event* of one *battel*: Which *battel* is here called (for the remarkableness of it, both in regard of the multitude of enemies, and the glorious appearance of Christ with his Saints, who will fight this *battel* for them, in such a way as never before) *the battel of that great day of God Almighty*: which is (I conceive) the *same battel* with what is spoken, *Psal. 110. Isa. 63. 1, 10: chap 6. 15.* to the end, *Ezek. 38. 39. Dan. 12. 1. Joel 3. Zech. 14. 1, 2, 3 4, 5. Mal. 4. 1, 2, 3.* Of which terrible, yet glorious day, to mention all that in the foregoing Texts, and elsewhere is recorded of it, would call for a Treatise of it self; and therefore I think it meet rather to leave the same to the sober and pious meditations of the Reader,

der, than here to add any thing further upon so large a Subject.

Concerning the *Agents* and *Ambassadors* of the *Dragon*, *Beast*, and *false Prophet* (who are said to be *three* (though possibly they may be multitudes) because a *three-fold* number denotes perfection; and said to come out of the *mouth* of the *Dragon*, and *out* of the *mouth* of the *Beast*, and *out* of the *mouth* of the *false Prophet*; not as if *one* came out of the *mouth* of the *one*, another *out* of the *mouth* of the *other*, and another *out* of the *mouth* of the *third*; but because their sending is by the *common consent* of the *aforesaid three parties*) who, or what they shall be, I look upon it as a part of curiosity to enquire, any further into, then what is here by the *Holy Ghost* determined of them.

1 That they shall be *Spirits*, viz. for their subtilty, nimbleness, and activity.

2 *Unclean Spirits*, for the filthiness and impurity of their principles and conversation.

3 Like *Frogs*, for their bold impudency, and continual croaking in the ears of those they are sent to, giving them no rest till they have drawn them forth to battle, withall creeping into every hole and corner of the world, to carry on their design.

4 *Spirits of Devils*, for their dissembling, lying, and cunning craft in deceiving, above all that ever were employed before them.

5 *Working Miracles*, and that (as it were) in way of imitation of the great and wonderful things God either hath done, or is then doing for his people; by this not onely to gain credit to their *Ambassage*, making the *Kings of the Earth* the more ready to receive it; but also to blind the eyes of those they are sent unto, and *harden* their hearts against the apparent works of God at this day, when they shall see things somewhat like

liketo what God is doing in the world, done by these: as the *Magicians* of *Egypt* did blind *Pharoah's* eyes, harden his heart, by doing like things before him by Diabolical art, as *Moses* did by the finger of God.

And here I cannot but in the way take notice of that which is the spiritual Engine of the old *Serpent*, and one of his most politick Stratagems and Devises, to blind others to the truths and dispensations of God in the world, making them very odious and to be loathed of many, which is, when he perceiveth that God hath any great Truth to make known, or any great Design to drive on in the World, which he cannot hinder, *he will now become an Angel of light, and be of the foremost (by setting his own instruments about it) either in discovering this truth, or putting forward this design;* that so, from a just cause of suspicion being laid, a prejudice being begotten in peoples hearts against these things, the things though discovered ever so clearly might find no acceptance, but rather a general dislike from those that should receive them; as at the time of Christs coming, *he raised up false Christs* as a blind, that the true might not be received. At the first preaching of the Gospel by the Apostles, *he raised up false Apostles.* that the true might not be believed; which is a thing hath been worthily observed by a godly man of late, and I here mention it onely by way of remembrance, that none of us may be taken in this crafty and hidden snare.

Thus much of the first thing preparative to the pouring forth of the seventh VIAL.

2 *The Personal coming and appearing of the Lord
Jesus Christ.*

Verse 15. **B**Ehold I come as a Thief. That Christ shall personally appear before the last and General Judgement, is a thing that seems to me to have much footing both throughout the *Old* and *New-Testament*; without granting of which, I my self cannot as yet (possibly others may) reconcile one Scripture with another.

And truly, to take notice of this Opinion here, I am necessarily put upon it, unless I should either wholly pass over these words, or be false to my own perswasions, and that which as yet I cannot think otherwise, is the main thing intended by the Holy Ghost in them.

Though yet as the Argument it self in this place doth more concern *the time* of *his coming* (viz. that *his coming* shall be betwixt the *sixt* and *seventh Vials*) than *the coming* it selfe. So that I may keep to the Argument, I must here let go several Reasons I might make use of to prove this *personal coming*, and confine my self to such onely as will clear up this; viz. *That the time of his personal coming is here spoken of, to be between the sixt and seventh Vials.*

Now that Christs *Personal coming*, and not a *coming* by his *Power* and *Spirit* onely, is the thing here intended (which will fall out in *this Interval* or space of time betwixt these two *Vials*, though yet at the end of it, so as that it may indifferently be referred, either to the conclusion of this time, or the beginning of the *seventh Vial*) is clear to me, for these Reasons.

I ARGUMENT, Christ shall personally appear at the time in which the remarkable battel of Armageddon shall be fought. But that shall be about this time.

That

That the battel of *Armageddon* shall be about this time, is clear in the words, That Christ shall then appear, I prove.

Isa. 66. 16. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. That this is the same with the battel of *Armageddon* hinted in the Text, and more fully described, *Rev. 19. vers. 17.* to the end of the Chapter, appears,

1 Because the battel of *Armageddon* shall bee about the time of the *Jews* coming in; This our Discourse at large under the sixth *Vial* proves; So shall this; For *vers. 7. 8.* we have their conversion spoken of, *Before shee travelled, shee brought forth, before her pain came, shee was delivered of a Man-child; who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a Nation be born at once? for as soon as Sion travelled shee brought forth her children; And then presently, vers. 16. wee have this battel.*

2 Upon the battel of *Armageddon*, wee have a new Heaven, and a new Earth, as the consequent of it. *Rev. 21. 1. I saw a new Heaven, and a new Earth, for the first Heaven and the first Earth were passed away. So this vers. 22. For as the new Heavens, and new Earth, which I will make shall remain before me.*

3 Wee read of a Lake of fire, after the battel of *Armageddon, Rev. 19. 20.* So here, verse last.

Object. But have we a coming here?

Ans. Yea *vers. 15. For behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; Which coming that it must be Personal, I shall shew anon out of Rev. 19. which speaks of the same*

same coming, as the *battel* there and here spoken of, are one and the same.

The Prophet *Daniel* in his seventh Chapter doth excellently set this forth, where having had the four *Monarchies*, which Chap. 2. were represented to him in the form of a great *Image*, and Antichrist's Kingdom, a part of the fourth or last Monarchy, by the *feet* of that Image, *part of Iron*, and *part of Clay*; now represented under another form of four Beasts; and Antichrist's Kingdom by a *little horn*, arising amongst the horns of the 4th. Beast, or *Roman Monarchy*, he saith, ver. 11. *That he beheld, because of the great words the Horn spake* (i.e. because of the blasphemies of Antichrist, the Beast (that is, the fourth Monarchy now governed by Antichrist, the little Horn) slain, his body destroyed, and given to the burning flame, agreeing punctually to what is recorded, *Rev. 19. 19 20.* of casting the Beast into the *Lake of fire* burning with brimstone, which comes in there as an effect of the *battel of Armageddon*: And indeed that these two Texts must agree in time, and be one and the same, is clear to me; because the main thing held forth in either, is the final destruction of the *Roman Monarchy*, and that as the same is under Antichrist. Neither may it be doubted that by the *little Horn* the *Kingdome of Antichrist* should bee meant, seeing what is here spoken of the *little Horn*, agrees so exactly to what in the *Revelation* is spoken of Antichrist, yea (which makes the thing most evident) the *little Horn*, and the *Beast*, or fourth Monarchy, are ver. 11. made one, and the same.

Bu: you will say, Where have we a coming here?

Ans. Look ver. 13, 14. *I saw in the night visions, and behold one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought him neer before him. And there was given him Dominion, and Glory, and a Kingdome,*

that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion that shall not pass away, and his Kingdome which shall not be destroyed.

Object. But how appears this coming to be Personal?

Ans. From the Text; for observe first, God as the *Ancient of dayes* by the manifestation of his presence and power, with and amongst his people, (which (I take it) answers to the *smoak* wherewith the Temple is filled, *Rev.* 15. last) first begins to judge the *little Horn*, or fourth Beast, casting down his Thrones (the work at this day in hand.) Now whilst the *Ancient of dayes* is amongst his people sitting and judging the Beast, one comesto him like the *Son of man with the clouds of Heaven, to whom is given a Dominion, Glory, and Kingdome.* Observe, first, He comes not to receive a Kingdome in a spiritual way as God, but as the *Son of man.* Secondly, He comes with the *clouds of Heaven*, the very phrase used to set forth his *personal coming*, *Mat.* 24. 30. *They shall see the Son of man coming in the clouds of Heaven, with power and great glory*, *Chap.* 26. 64. *Hereafter shall yee see the Son of man coming in the clouds of Heaven*, *Rev.* 1. 7. *Behold he cometh with clouds, and every eye shall see him.*

Thirdly, He comes to the *Ancient of dayes* (who according to his God-head is the *Ancient of dayes*) that is, the *Father*, who now had set up his Throne on earth, and (as the Great Judge) was in the midst of his people, manifesting his Almighty power amongst them in judging the Beast, and there receives his Kingdome, where the *Ancient of dayes* had now set up his Throne, was sitting and judging. And this is a manifest Argument, that although his *coming* is mentioned after the casting of the Beast into the burning flame, yet that indeed the same must

must be before, because he comes to the *Ancient of dayes*, i.e. the Father; whilst hee was sitting upon the Throne in the midst of his people, and passing sentence against the Beast, before the Beast is slain, his body destroyed, and given to the burning flame, which is the concluding act, and the breaking up of the judgement, after which the *Ancient of dayes* sits no longer: Therefore, I say, his coming must of necessity be before the utter overthrow of the Beast or fourth Monarchy, and within the time that the Father by his presence and power amongst his people is judging of the Beast.

And indeed, if we do but compare this seventh of *Daniel*, with the *110. Psal.* (which is also a Prophecie of Christs Kingdome) we shall find them most excellently answering one to another, and the one helping to open the other. In vers. 1. the Father saith to the Son, *Sit thou at my right hand till I make thine enemies thy footstool.* What then? Why, the Father as the *Ancient of dayes*, having judged Christs enemies, and brought them well under, we have streightway, vers. 2 Christs coming. *The Lord shall send the Rod of thy strength out of Sion.* And what doth Christ do at his coming? Why, as upon his appearing, he finds the Beast, Antichrist, here called the Head over many Countries (because this Whore sits upon many waters) and the Kings of the earth with their Armies gathered together to oppose him; so presently he in his fury falls upon them, and destroyes them. Vers. 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath.* The battel of *Armageddon* is called, *That great day of God Almighty*, Rev. 16. 14. upon the sounding of the seventh Angel, the time of wrath, Rev. 11 18. *Thy wrath is come; here the day of wrath.* Vers. 6. *He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the Head over many Countries;* agreeing to that of *Daniel*,

of slaying the Beast, destroying his body, casting it into the burning flame; and that *Rev. 19.* (where the battel of *Armageddon* is described) of destroying Kings and Captains, *Verf. 18.* casting the Beast into the lake of fire slaying the remnant, *Verf. 20, 21.*

This appears yet farther, *Dan. 12. 1.* *There shall bee a time of trouble, such as never was since there was a Nation even to that same time, and at that time shall thy people be delivered.* The concurrence of this day of trouble, and the battel of *Armageddon*, both with the time of the delivery of *Daniels* people (or the *Jews*) proves them to be one and the same. Now that a coming there is here, is clear, *At that time shall Michael stand up*, which that it is *Personal*, will appear, by comparing with *Matth. 24.* where all acknowledge his *Personal coming* is spoken of, which yet is the same with this; for *Christ* speaking of the time of it, quotes this of *Daniel*, *vers. 21, 22.* *Then shall bee great tribulation, such as never was from the beginning of the world to this time, no nor ever shall be.*

Another evidence of this wee have *Joel 3.* which Chapter agrees exactly to the battel of *Armageddon*; 1 In that, the Kings of the earth, and the whole world gather together, *Rev. 16. 14.* here all Nations *vers. 2.* multitudes, multitudes, *vers. 14.* 2 That, is about the time of the *Jews* return; for when the Kings of the East are upon coming in, the Kings of the Earth gather together So this, *vers. 1, 2.* *For behold in those dayes, when I shall bring again the captivity of Judah and Jerusalem, I will gather all Nations.* 3 That is the great day of God Almighty, *Rev. 16. 14.* the Supper of the great God, *Chap. 19. 17.* this, the day of the Lord, spoken of by way of emphasis, *vers. 14.* *The Day of the Lord is neer.* 4 That, shall be in a place called *Armageddon*, *Rev. 16. 16.* signifying a place of destruction;

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his, in the valley of *decision*, verſ. 14. i.e. the place of cutting off, where God will cut off his enemies. 5 That, is the treading of the *Winepreſs*, Rev. 19. 15. So this, verſ. 12. the preſs is full, the fats overflow. But is here a *Personal coming*? yea, verſ. 16. The Lord ſhall roar out of *Sion*, and utter his voice from *Jeruſalem*, and the heavens and the earth ſhall ſhake, agreeing to that Hag. 2. 6, 7. (of which preſently) v. 17. So ſhall ye know that I am the Lord your God, dwelling in *Sion my holy Mountain*; agreeing to that, Rev. 21. 3. Behold the *Tabernacle of God is with men*, and he will dwell with them.

So Hag 2. 6, 7. I will ſhake the heavens and the earth, and the Sea, and the dry land. And I will ſhake all Nations, and the deſire of all Nations ſhall come. This being the ſame with the other of *Joel*, can relate to no other time, than the battel of *Armageddon*. Now the coming here ſpoken of is not ſpiritual, for the Prophets of the Old Teſtament having an eye upon Chriſt as yet to come, do moſtly, if not ever when they ſpeak of his coming, intend ſuch a coming of the Meſſiah, as they expected and waited for, which was *Personal*. Neither can this coming be his *fiſt coming*, which was in a time of great peace, not of ſhaking Heaven, Earth, all Nations, as this is; then was Chriſt the deſire of the Jews only, becauſe known only to them; but at this coming he is the deſire of all Nations, to which let me adde, the Apoſtle ſpeaks of this as a thing to be fulfilled, Heb. 12. 26, 27. Nor can the words look to the laſt and General Judgement, as if this coming were not till then, becauſe after this coming Gods Houſe here below is to bee built, and God will give peace in this place, i.e. either largely taken for the Earth, or ſtrictly, for *Jeruſalem*; and hard it will be to prove either of theſe things, at, or after the General Judgement.

This *coming* therefore must be that in the Text, *I come as a Thief*, both agreeing in time; and this being *personal*, that must also, The like to this we have with much clearness, *vers. 21, 22, 23.*

Yet further, this is clear, *Zech. 14. 3, 4, 5.* which place by all circumstances, the combination being general of all Nations, *ver. 2.* the time, about the time of the Jews discovery, &c. must needs be the same with the battel of Armageddon. Now would you see a coming here, read *ver. 3. Then shall the Lord go forth and fight against those Nations.* *Vers. 4. And his feet shall stand in that day on the mount of Olives.* Mount Olives was the place whence Christ rode as King into Jerusalem, *Mat. 21. 1, 2, 3.* The place where Christ preached the most remarkable Sermon of his coming, *Mat. 24. 3.* the place whence Christ ascended, *Act. 1. 9, 10, 11, 12.* and probably at his descending shall come thither again. But perhaps this coming is not personal. Yes, *ver. 5. The Lord my God shall come, and all the Saints with thee,* agreeing to that, *1 Thes. 3. 13. At the coming of the Lord Jesus Christ with all his Saints,* which coming none deny to be his personal coming.

One place more, and I conclude this Argument, and that is, *Rev. 19. 19, 20, 21.* which that it is the same with the battel of Armageddon appears,

1 In that the parties are the same, the Beast, the false Prophet, and the Kings of the Earth being parties in both.

2 The time is the same, for this in the Vials hath two notable things going before it, 1 The ruin of the City Rome, under the fifth Vial. 2. The coming in of the Jews, who are spoken of in the sixth Vial; Accordingly that in chap. 19. hath preceding, First, Romes ruin, chap. 18. Secondly, The Marriage of the Lamb to his Bride, including in it the Jews conversion, chap. 19. 7, 8.

3 The Expressions argue them to be the same, for one

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is called, *That great day of God Almighty*, vers. 14. the other, *The Supper of the Great God*, chap. 19. 17. In the one they are gathered to *Armageddon*, a place of destruction, vers. 16. In the other the rout gathered together are slain with the sword of him that sits upon the horse, that is, *Christ*.

Object. But how doth it appear that here is a *Personal coming* spoken of?

Ans. 1. *Christ comes as a Bridegroom*, vers. 7, 8, 9. Now *Christs coming as a Bridegroom* is his *Personal coming*, Mat. 25. 6, 10. *Behold the Bridegroom cometh, go ye forth to meet him.*

2 He is called the *Word of God*, vers. 13. The most glorious Title of all, by which the person of *Christ* is expressed, *John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God*; yea, the person of *Christ*, as considered in both *Natures*, goes under this title, vers. 14. *The Word was made flesh, and dwelt among us*, 1 *Joh. 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.* It is *Christ* as personally present, that is the object of the outward Senses, *Hearing, Seeing, Handling*, yet *Christ* as the *Word* was seen, heard, touched by *John*.

3 He is clothed with a *Vesture* dipped in blood, v. 13. he treads the *Wine-press* of the fierceness and wrath of *Almighty God*, vers. 15. the same with that *Isa 63. 2, 3.* (of which anon.) By these, the other expressions of sitting upon a white horse, judging and making War, vers. 11. having eyes as a flame of fire; many Crowns on his head, vers. 12. (answering to that chap. 11. 15. *The Kingdoms of this world are become the Kingdoms of the Lord--*) the *Armies of Heaven* following him, vers. 14. ruling the *Nations* with a rod of iron (answering to

Psal. 2. 9.) the sharp sword going out of his mouth, *vers. 15.* the name on his Vesture and Thigh, *King of Kings, and Lord of Lords, vers. 16.* Which of themselves look this way, will more clearly appear to be spoken of Christ, as personally coming; yet because Christs personal coming at this time would hardly be received for a truth, it is (as I conceive) therefore added *ver. 9 These are the true sayings of God.*

The conclusion then of all is this, *Christ shall personally appear at the battel of Armageddon. That battel for time exactly agrees with the Text, therefore the coming here spoken of, Behold I come as a Theef, is a personal coming.*

2 ARGUMENT, *Christ shall personally appear at the time of the Kingdoms restoring to Israel.* But that shall be about this time. The minor Proposition I have proved before, in shewing that the coming in of the Jews must of necessity be betwixt the sixth and seventh Vials. The major, That Christ at this time shall appear, I prove,

1 From that of Paul, *Rom. 11. 26, 27.* where the Apostle speaking of the Jews conversion, mentions a coming of Christ, *The deliverer shall come out of Sion.* Which words are to be taken in a literal and spiritual sence both, (as are many Scriptures else) as appears from *Isa. 59. 10.* whence they are quoted, where to evidence the spiritual sence of them, the Prophet saith expressly in the next verse, *My Spirit that is upon thee shall not depart out of thy mouth, nor out of the mouth of thy seed, &c.* noting, that as their sins shall be pardoned, so also more of the Spirit shall be given forth upon the Jews conversion than ever formerly (which more fully we have, *Joel 2. 28, 29. Zech. 12. 10.*) and this is the coming of the Deliverer to them in the spiritual sence. Yet that besides this there is a literal coming in these words, appears, if you compare the foregoing verses 16, 17, 18. (upon which these have a

dependance) with the very same expressions almost, only a little more full, chap. 63. 1, 2, 3, 4, 5, 6. where also (as here) mention is made of a coming. Ver. 1. *Who is this that cometh from Edom?* which cannot be a spiritual coming, i.e. a destroying of his Enemies by a glorious manifestation of himself, and his power, with, and amongst his people, because then the doing of the work should be by instruments; whereas Christs arm alone, without any instrument doth this work, as verse 3. *I have trodden the Wine-press alone, and of the people there was none with me.* Ver. 5. *I looked, and there was none to help, and I wondered that there was none to uphold; therefore my own Arm brought salvation to me, and my fury it upheld me.* Neither could the literal meaning of the words have their fulfilling in his first coming, in which he was not glorious in his apparel, but without form and comeliness, Chap. 53. 2. neither was that a day of vengeance to tread down the people in anger, as this is Ver. 4, 6. This coming therefore must be some other, and is indeed that we spake of but now, Rev. 19. where we have Christ coming forth upon a white horse, as will appear by comparing Ver. 3. *I have trodden the Wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my raiment; and that with Rev. 19. 13. He was clothed with a vesture dipped in blood.* Ver. 15. *And he treadeth the Wine-press of the fierceness and wrath of Almighty God.* And this coming I proved but now by the circumstances of the Text, is, and must be the same with that I am opening, *Behold I come as a Thief.*

2 This appears Ezek. 37. 24, 25. where speaking of the Jews restoration, and the Kingdom they shall have thereupon, and this too with a principal relation to the last daies,

daies, (for the Chapter speaks of that time in which the *sticks of Judah and Ephraim shall be one stick*, Vers. 19. (*i.e.* The two Tribes, and ten Tribes, one people) shall have one King, and that too in their own Land, upon the *Mountains of Israel*, which never yet hath been since the rent in the daies of *Rehoboam*) it is said Vers. 24. *My servant David shall be King over them.* Now David was not a Type of Christ, as King, in a *spiritual* sense, so much as in a *visible way*, sitting upon an *outward* and *visible Throne*; if therefore a *spiritual* reign onely were here intended, the *Antitype* should not answer the *Type*, Vers. 27. *My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people*, which is expounded, Rev. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*; shewing, that these words have a *special relation* to the time of the *New Jerusalem*, when Christ (as he hath already his *Prophetical* and *Priestly Offices*) shall visibly and *Personally* execute his *Kingly Office*.

3 This appears farther *Act. 1. 6.* from the Question propounded to Christ by his Disciples, *Wilt thou at this time restore again the Kingdom to Israel?* In which Question three things are taken for granted by the *Questioners*; As, 1. That the *Nation* of the *Jews* should one day be restored, and have a *Kingdom*. 2 That this *Restoration* should be wrought by Christ. *Wilt thou?* 3 That it should be wrought by him in an outward visible way; for such a way is by them supposed as Christ did at that time appear to them in, which was an outward way, with his bodily presence. These three things by them believed, are ground for a fourth, which is the thing they question, namely, the time when this should be, *Wilt thou at this time?* Now observe it, the grounds of this question,

question, which includes the substance of what is pleaded for, viz. *That the Kingdom should be restored to Israel, and that by Christs personal appearance*, are neither of them denied by Christ, who undoubtedly had their question been grounded upon a mistake, would, yea, it had behoved him to have shewn them their error, only their greediness of a Kingdom at present, whilst he had other work for them to do first, is the thing reprov'd. Nay let me say, Christ doth in a manner affirm, all their suppositions, in saying, *It is not for you to know the times and seasons*, as to say, true, *Israel shall have a Kingdom restored*, I am to do it, and that as you now conceive personally appearing; onely it is not for you at present to know the time.

And this will more clearly appear if we carry these words to *Act. 3. 21.* where we have that set forth by the word *Restitution*, which here is called a *Restoring*. *Whom the Heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began*; yet with this difference, *Act. 1.* speaks of the Kingdom in reference to *Israel* onely, who shall be chief in it, *Mich. 4. 8.* *Thou, O Tower of the Flock, the strong hold of the Daughter of Sion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem*, but *Acts 3.* in reference to the whole *Creation*, which in the day the Kingdom shall be restored to *Israel*, shall also have a *Restitution*, which is expressed, *Rom. 8. 19, 20, 21, 22.*

Now in these words we have a coming clearly discovered, *he shall send Jesus which before was preached unto you, whom the Heavens must receive*; Which that it is *Personal*, and not *Spiritual* onely, is clear, because such as the receiving of Christ in the Heavens at the time when these things were spoken, was, and hath been since, such shall

shall his *coming* at this day be ; but the *receiving* of Christ in the Heavens then, and since, cannot be understood in a *spiritual* way, because in that sense he had said before, *Lo I am with you to the end of the world*, Mat. 28.20. but must be in respect of his *Personal* and *Corporal* presence ; therefore such shall his *presence* (Verse 19.) be with his people at this time, *viz Personal* and *Corporal*.

Now that this *time* of the *restitution* of all things should be the *Day* of the *General Judgement* (which hath been the common opinion) I cannot incline to, for these Reasons.

1 Because I find not the *General Judgement* spoken of in the plural number, as *times*, *daies*, as this is ; the *times* of *refreshing*, vers. 19. *times* of *restitution*, vers. 21. these *daies*, vers. 24.

2 Because this is such a time as all the Prophets have spoken of, *Which God hath spoken of by the mouth of all his holy Prophets*. Now not all ; Nay, hardly any have spoken *expresly* of the *General Judgement* ; but of the *time* of Christs *Kingdom*, all have spoken, as will appear to him that shall but take a view of the Prophets severally ; in doing which, though we might begin with *Enoch*, the seventh from *Adam*, who according to *Jude*, Vers. 14. prophesied of Christs *coming* and *Kingdom* ; and after him *Jacob* in his *blessing* of *Judah*, *Gen.* 49. 9, 10. and *Balaam* afterward (though a wicked man, yet a Prophet) *Numb.* 24. 17, 18, 19. Yet I rather choose to begin after *Samuels* daies, for there the *Holy Ghost* seems to point out our beginning, Vers. 24. yea, and all the Prophets from *Samuel*, have likewise foretold of these daies. Now beginning from *Samuel* (setting *Jonah* aside, which is but a History) not one but have spoken of these times ; as to give instance,

David did it, *Psal.* 62. The whole *Psalme* is a Prophe-
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cie of *Christs Kingdom*, and not *Solomons* any otherwise than in the Type, as is clear, 1. From the continuance of this Kingdom, vers. 7. *as long as the Moon indureth.* 2. The extent of it, vers. 8. *From Sea to Sea, from the Rivers to the ends of the Earth.* 3. The Subjects of it, all Kings, and all Nations, vers. 11. neither of which either did, or could agree to *Solomons Kingdom*, *Psal. 102. 16.* *When the Lord shall build up Sion, he (i.e. Christ) shall appear in his glory.* And that the fulfilling of this relates to the last times is evident, Vers. 18. *This shall be written for the Generation to come, when (as verse 22.) the people are gathered together, and the Kingdoms to serve the Lord.*

Isaiah likewise Chap. 2. 2, 3, 4. *It shall come to pass in the last dayes, the mountain of the Lords house shall be establisht in the top of the mountains, and shall be exalted above the Hills, and all Nations shall flow un-to it. And he (i.e. Christ) shall judge among the Nations, and rebuke many people.* Chap. 9. 7. *Of the increase of his Government and peace there shall be no end, upon the Throne of David, and upon his Kingdom (whose Throne and Kingdom was outward) to order it, and establish it with Judgement and Justice.* Chap. 32. 1, 2. *Behold a King shall reign in Righteousness, and Princes shall rule in Judgement.* (Christ and his Saints reigning together) *And a man* (noting a corporal presence as well as spiritual at this day) *shall be a hiding place from the wind, and a covert from the tempest.* Chap. 35. 4. *For God will come with vengeance, even God with a recompence, he will come and save you.* The whole Chapter speaks of *Christs Kingdom*, and the coming here agrees to that, chap. 63. 1, 2. &c. which I have proved to be *Personal.*

Jeremiah also, who throughout chap. 30, 31, 32, 33. treats of *Christs Kingdom*, and that too in the *last days* (when

(when Ephraim, Head of the Ten Tribes, never gathered as yet since their Captivity) shall come in.

Ezekiel Chap. 34. 11. to the end. Chap. 37. throughout.

So *Daniel*, Chap. 2. 44, 45. *In the dayes of these Kings shall the God of Heaven set up a Kingdome, which shall never be destroyed; and the Kingdome shall not be left to other people, but it shall break in peeces and consume all these Kingdomes, and it shall stand for ever.* This Kingdome must be outward, because it breaks in peeces the four Monarchies, which were outward, and takes the place of them, and it is improper to say a meer Spiritual Kingdome can take place of an outward, and why as the four former Monarchies, had alwayes some visible Head, the same should not be in this fifth, I see no reason, Chap. 7. 27. *And the Kingdome and Dominion, and the greatness of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him, i.e. Christ, who in this Kingdome shall rule as Head, and the Saints under him.* And this Kingdome must be outward, for the Kingdome of the little Horn, which was an outward Kingdome, is the Kingdome here given to the Saints, that Christ and his Saints rule in.

So *Hosea*, Chap. 1. 10, 11. Chap. 3, 4, 5. both places agreeing punctually to that of *Ezek.* 37. which I have opened. *Joel*, Chap. 2. 28. to the end, Chap. 3. opened also before. *Amos* Chap. 9. 11. to the end. *Obadiah* vers. 21. *And Saviours shall come upon mount Sion, and shall judge the mount of Esau; and the Kingdome shall be the Lords.*

Micha, Chap. 4. 6, 7. *In that day will I assemble her that halteth, and I will gather her that is driven out, and*

and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong Nation, and the Lord shall reign over them in mount Sion, from henceforth even for ever. Chap. 5. 4. And he (i.e. Christ, as vers. 2.) shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide, for now shall he be great unto the ends of the earth, vers. 5. And this man shall be the peace (it is proper to Christ alone to be called the Peace) when the Assyrian shall come into our land, and shall tread in his Palaces. Nahum, Chap. 1. 15. Behold upon the Mountain the feet of him that bringeth good tidings, that publisheth peace. O Judah keep thy solemn Feast, perform thy vows; for the wicked shall no more pass through thee, he is utterly cut off, explained, Zech. 14. 4. His feet shall stand in that day upon the mount of Olives, vers. 21. And in that day there shall be no more Canaanite, i.e. the house of the Lord of Hosts. Habakkuk, Chap. 2. 14. For the Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea. To what time this relates, see by comparing with Isa. 11. 9. where wee have the same words. Zephaniah, Chap. 3. 8. to the end. Haggai, Chap. 2. 6, 7, 21, 22, 23. before opened. Zechariah, Chap. 6. 12, 13. Thus speaketh the Lord of Hosts, saying, Behold the Man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit, and rule upon his Throne, and he shall be a Priest upon his Throne. This Prophecie relates to Christ, who is the Branch, who is to bear the glory, and not any creature, yea, who, and no other is King and Priest both, upon his Throne. Chap. 9. 9. Rejoyce greatly, O Daughters of Sion, shout, O Daughter of Jerusalem;

Jerusalem; Behold thy King cometh unto thee, he is just, and having salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. And I will cut off the Chariot from Ephraim, and the horse from Jerusalem, and the battel bow shall be cut off, and he shall speak peace unto the heathen, and his Dominion shall bee from Sea even to Sea, and from the River to the ends of the earth. Which latter words are an evidence the Prophecie is yet to be fulfilled; and this coming of Christ as a King, is the same, which (as under a type) was represented by Christs riding into Jerusalem, Mat. 21. 4, 5. and that was in a *Personal* way.

There is but one Prophet more, and that is *Malachy*, who also speaks of this, Chap. 3. 2. *Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope*, Chap. 4. 1, 2 3. *Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my Name, shall the Sun of righteousness arise.*

Thus I have lead you through all the *Prophets*, naming but a few Texts out of each (more especially the *Psalms*, *Isaiah*, and *Zechary*, which every where are full of this) instead of many that might be, shewing you what a *harmony* there is amongst them all, as to the time of *Christs Kingdome*; which if any one can shew so full a *harmony* as to that of the *General Judgement*, I shall for time to come lay by this Scripture, as not of weight to prove the thing in hand; but till this is done, I shall hold my own conclusion, *viz. That the time of the Restitution of all things, when Christ is Personally to appear, being that which all the Prophets have spoken of, is not the General Judgement, (which few or none have*

have spoken of) but the time of restoring the Kingdom of Israel, that being the thing that all the Prophets are full of, having treated of no one Subject more, may not half so much.

And indeed the 20. verse suits this Interpretation well, *And he shall send Jesus which before was preached unto you*; the latter words *unto you*, having reference as well to sending as preaching, and the meaning is, *That Christ shall at this time as verily be sent of the Father to the Jews, as then he was preached to them by Peter*; and therefore Tremelius in his Translation out of the Syriack, reads the (*Vobis*) *to you*, twice, after either Verb.

The Argument then lyes thus, *If that Christ shall personally appear at the time of the Kingdoms restoring to Israel (as hath been at large proved) and if this shall be in the Interval of time betwixt the sixth and seventh Vials, (as also hath been formerly proved) then doth it follow, that Christs personal appearance or coming (shall be betwixt the sixth and seventh Vials; and so is the very coming here spoken of: Behold I come as a Thief.*

Two Arguments more to prove our Position, are in the words themselves; which are,

3 ARGUMENT. The phrase of coming as a Thief, is most frequently used in Scripture to express Christs personal coming, which therefore is the coming here intended, 1 Thess. 5. 2. *For your selves know perfectly that the day of the Lord so cometh as a Thief in the night: 2 Pet. 3. 10. But the day of the Lord will come as a Thief in the night, in which the heavens shall pass away with a great noyse. So Mat. 24. 42, 43, 44. Luke 12 39, 40.*

4 ARGUMENT. The duty here spoken of, to which a special blessing is annexed, is that very duty which believers are with much earnestness exhorted

unto, whensoever Christs personal coming is spoken of, Mar. 24. 42. Watch therefore, for ye know not what hour your Lord doth come, Chap. 25. 13. So Mark. 13. 32, 33, 34, 35, 36, 37. 1 Thess. 5. 2. compared with 6. all which places speak of no other coming but his Personal.

Yea the blessing annexed to this duty of watchfulness we do not read of but thrice more in all the Scripture, and that is ever in such places where mention is made of his personal coming, Luke 12. 37, 38. we have the blessing twice pronounced, Blessed are those servants, whom the Lord when he cometh, shall find watching. And if he come in the second watch, or in the third watch, and find them so, blessed are those servants, Mat. 24. 46. Blessed is that servant whom the Lord when hee cometh shall finde so doing; what doing? why, watching, and being ready against his coming, as vers. 42, 44.

These two last Arguments taken from the words, I must confess, do not of themselves conclude the thing, because the same expression of coming as a Thief, with the duty of watching annexed thereto, I find once used in a spiritual sense, and that in Christs admonition to the Church of Sardis, Chap. 3. 2, 3. Yet considering that is but once, and the other sense frequent, there is hardly room left (could nothing else be said) for an indifferency in the thing, whether the coming here be spiritual or personal, so as that we may take or leave; but now, when together with these the weight of the foregoing Arguments and Scriptures shall be put in the balance, it will then appear that there is not only a probability, but a concluding strength in these also.

Before I leave the thing, I shall adde yet further two Arguments more, tending not so much to prove the Personal coming of Christ to be here meant, as in the general that the same is very near, and therefore most

most likely to be the coming here spoken of.

1 Because the Apostle tells us, *2 Thes. 2.8. That the man of sin is to be consumed with the breath of his mouth, and destroyed with the brightness of his coming*, which coming, can be no other than his *Personal coming*; because it was that coming the Apostle had been speaking of, *Verf. 1, 2.* about which the *Thessalonians* were *shaken in mind, and troubled*, as conceiving it to be at hand (possibly from what the Apostle had written in his first Epistle, chap. 4. *15, 16, 17.* (whence it might be inferred, as if that present Generation should live to see that day) and therefore he saith, *Not by word, nor letter as from us*, Verse 1.) which trouble the Apostle endeavors to remove, by telling them that the *man of Sin who was to be destroyed with the brightness of this coming was not as yet revealed*, and that therefore this coming, which they were in doubt about, could not be sudden.

Now observe, do we already see the first, *viz.* The Man of Sin in a consumption, by the breath of Christs mouth, *i. e.* the preaching of the Gospel? then may we conclude the second, *viz.* his final destruction, which shall be by the brightness of Christs coming, or appearing, cannot be far off; and therefore it is more consonant to the Apostles meaning, to look for, and expect this coming here, betwixt the sixth and seventh Vials, (where a *Personal coming* is hinted) which time is near to us, than not to expect the same till the General Judgement, which (as shall appear hereafter) is from us a thousand years at least, how much more I know not; and surely, Antichrists continuance shall not be so long.

2 Because Peter tells us expressly, that Christs *Personal coming* shall be before the New Heavens, and Earth, *2 Epist. 3. 10, 11, 12. But the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt*

melt with fervent heat, the Earth also, and the works that are therein shall be burnt up. None that ever I met with denies this to be his *Personal coming*; yet afterwards, and that too as a *fruit* of this coming, which therefore *Peter* brings in with a *nevertheless*, as having reference to the *Heavens* and *Earth* before dissolved, comes in the promise of the *New Heavens* and *Earth*, verse 13. *Nevertheless, we according to his promise* (seeming to have his eye upon those very *New Heavens* and *Earth* promised, *Isa. 65. 66.*) *look for New Heavens and a New Earth wherein dwelleth righteousness.* Now that these *New Heavens* and *New Earth*, must be, and therefore this coming which is to precede them, before the last and General Judgement, is clear, because at the General Judgement, the *Earth* and the *Heavens* fly away, and their place is no more found, *Rev. 20. 11.* therefore no *New Heavens* or *Earth* after that; yea, the places in *Isaiah* which *Peter* hath his eye upon, cannot be applied to the General Judgement, or any time after it, therefore the *New Heavens*, and *New Earth* (which this *Personal coming* is a fore-runner of) must be before that day.

Obj. But when then are they? or where are we to place them?

To that I Answer, immediately after the *battel of Armageddon*, or instantly upon the pouring forth of the seventh Vial, when the voice comes from the Throne, *It is done*, *Rev. 16. 17.* that is, as appears, *Chap. 21. 5, 6.* *All things are made new.* He that sate upon the Throne said, *Behold I make all things new*; and then verse 6. *He* (i.e. He that sate upon the Throne still) *said unto me, It is done*, one Phrase expounding the other. If therefore *Christs Personal coming*, according to *Peter*, must be before these *New Heavens* and *Earth*, and if these *New Heavens* and *Earth* are the effect of the seventh Vial, then

is it most agreeable to *Peters* sense, as well as *Pauls* in our last words, and the Prophets of the Old Testament, yea, our Saviour himself in our former *Arguments*, to place the *Personal coming* of Christ here, betwixt the sixth and seventh Vials, where it is said, *I come as a Thief*; and indeed as *Peter* doth here mention a *Personal coming*, a little before the New Heavens and the New Earth; so doth *Isa. 66. 15, 16.* with verse 22. and *John* likewise, chap. 19. 11. with chap. 21. 1. (both which comings I have proved to be *personal*) so that in this there is a glorious Harmony betwixt them, and therefore it is safest to make the *coming* and time thereof, one and the same in all.

And truly to me it is a Riddle how any of those worthy men (which are not a few) who yet strongly affirm the pouring out of the seventh Vial to be the last and General Judgement, can from their own Principle conclude any other, than that the *coming* of our Text (which is the immediate antecedent of the seventh Vial) is, yea, must of necessity be a *Personal coming*,

Having hitherto been proving Christs *personal coming*, to be the coming intended in these words, I shall now nakedly discover my own thoughts about it, which possibly may prevent the rise of some Objections in the breasts of others, and withall be no weakening to my former Arguments, which are,

That I do not conceive this *coming* to be any other than that *second coming*, which is an Article of our Christian Faith, and we all look for, though not to be at this time (and indeed what I said last out of *Peter*, though I should add nothing else, doth give it so to be) for I can finde in Scripture but two *personal comings* of Christ; one in which he *bare our sins*, and the other in which he shall *appear without sin to salvation*, Heb. 9. 28. *Christ was once offered to bear the sins of many, and unto them*

that look for him, shall he appear the second time without sin to salvation; and as all the Scriptures which speak of his *Humiliation, Death, and Sufferings*, have relation to the first; so those Scriptures which speak of his *coming, Kingdom, and glory*, to the second. And indeed that *coming* which good men look upon to be at the General Judgement, doth most exactly agree to what is recorded of this coming, for,

1 That coming shall be a *Coming as a Bridegroom*, *Matth. 24. 6. Behold the Bridegroom cometh*; intimating, it shall be comfortable and glorious to the Saints; such shall this be, *Rev. 19. 7, 8, 9.*

2 That coming shall be a black dreadful and terrible day to the Enemies of Christ, to whom therefore he is said to come in flaming fire, rendering vengeance, *2 The. 1. 8. to descend from Heaven with a shout, with the voice of the Arch-Angel, and the Trump of God. 1 The. 4. 16.* such a coming as shall make all the Tribes of the Earth to mourn, *Matth. 24. 30. Then shall all the Tribes of the Earth mourn, and mens hearts fail for fear, Luk. 21. 26. Mens hearts failing them for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken, in which the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat; 2 Pet. 3. 12.* such also shall this be, as in many of the fore-quoted Scriptures appear, *Ila. 63. 1. Who is this that cometh from Edom, with died garments from Bozrah? Ver. 4. The day of vengeance is in mine heart, Ver. 6. I will tread down the people in mine anger, and make them drunk in my fury. Chap. 65. 15. For behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. Ver. 16. For by fire and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many*

many. Joel 3.16. The Lord also shall roar out of Sion, and utter his voyce from Jerusalem, and the Heavens and the Earth shall shake. Mal. 3.2. Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope. Chap. 4.1. For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. These Scriptures (as hath been before shewed) relate to this coming.

3 That coming shall be upon men unawares, Luk. 21. 34. 35. Take heed lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all men that dwell upon the face of the earth. 1 Thess. 5.2. Your selves know perfectly that the day of the Lord cometh as a Thief in the night. So shall this; Behold I come as a Thief.

4 That coming shall be at a time of great tribulation, such tribulation as makes Christ, out of love to his Elect, that they might not be swallowed up with it, to shorten the daies of his coming, Matth. 24. 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Verse 22. And except those days should be shortened, there should no flesh be saved; but for the Elects sake those days shall be shortened. So shall this, Dan. 12. 1. At that time shall Michael stand up, and there shall be a time of trouble, such as never was since there was a Nation, even to the same time. Zech. 14. 2. I will gather all Nations against Jerusalem to battel, and the City shall be taken, and the houses rifled, and the women ravished; and half of the City shall go forth into Captivity, and the residue of the people shall not be cut off from the

City. Verse 3. *Then shall the Lord go forth, and fight against those Nations.* 4. *And his feet shall stand in that day upon the Mount of Olives.* Verse 5. *And the Lord my God shall come, and all the Saints with thee.*

5 That coming shall be about the time of the Beasts final overthrow. This hath been the opinion of all good men, till of late, that Christs second coming should give the final overthrow to Antichrist; and this they have founded upon that of the Apostle, *2 Thess. 2. 8.* (which I made use of but even now) *Whom the Lord shall consume with the spirit of his mouth (i.e. by the preaching of the Gospel, the Man of Sin shall first grow into a consumption, which consumption he hath been in these many years) and shall destroy (viz. his final destruction) with the brightness of his coming;* and this Text some call an undeniable Oracle to prove this truth, accordingly the coming I am speaking of, agrees exactly to this, for the effect of the battel of *Armageddon*, which battel is instantly upon this coming, is the utter destruction of Antichrist, giving the body of the Beast to the burning flame, *Dan. 7. 11:* casting the Beast and false Prophet both, into the lake of fire burning with brimstone, *Rev. 19. 20.* but in case Christs second coming should not be till the last Judgement, which cannot be less (as I shall shew anon) than a thousand years after this battel, then could not the final destruction of Antichrist be at the time of Christs second coming; for (according to this principle) his destruction should be a thousand years before it.

6 That coming (called by good men, Christs coming to Judgement) shall be a coming with all the Saints, *1 Thess. 3. 13.* *At the coming of our Lord Jesus Christ, with all his Saints.* So shall this, *Zech. 14. 5.* *The Lord my God shall come, and all the Saints with thee.*

And indeed that Christ shall at this day bring all his Saints with him, and not those only who have been Martyrs or Sufferers (as some suppose) is a thing that necessarily follows, upon what hath been said before; for if this shall be that very coming of Christ which is by all looked upon as his last; after which Christ will return no more to Heaven, to come (in such manner) thence again, then most certainly, not *Martyrs* only, but *all* his shall come with him. And this, Scripture doth plentifully bear witness to, *1 Theff. 4. 14.* For if we beleieve that Jesus dyed and rose again, even so them also which sleep in Jesus (as all Saints do) will God bring with him, *vers. 16.* The dead in Christ (not some of them only, but all that are dead in Christ) shall rise first, *i. e.* shall have part in that first Resurrection, *Rev. 20. 5, 6.*

1 Cor. 15. 23. Christ the first fruits, afterwards they that are Christs (not some, but all that Christ hath a right unto, and is interest in) at his coming, and it is of the first Resurrection only (I take it) that this whole Chapter speaks; for the following verses, from *vers. 35.* to the end, speak of the Resurrection of such only, as shall have glory put upon them in the Resurrection, Though sown in dishonour, yet raised in glory; Though sown in weakness, yet raised in power, *vers. 42. 43.* Yea, such in whom death upon their Resurrection shall be swallowed up in victory, *vers. 54.* which are things, not appliable to the resurrection of any but Saints.

Matth. 24. 31. He shall send forth his Angels, and they shall gather together his Elect from the four winds of heaven; that is, all that are his Elect, from all parts and quarters of the World; and we read not of two gatherings together the Elect, but of one only; to which agrees *2 Theff. 2. 1.* I beseech you by the coming of our Lord Jesus Christ, and by our gathering together to him.

2 Tim. 4. 8. *Henceforth is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing.* A Crown of righteousness is to be given, in that very day that suffering Paul should receive his Crown, to all that love Christs appearing, which is a qualification common to Saints, not peculiar to Martyrs, or sufferers only.

In Rev. Chap. 2. 3. The Promises made to the several Churches (which for their accomplishment have reference to the time of the New Jerusalem) run to *overcommers*, *He that overcometh to him will I give power over the Nations: And he shall rule them with a Rod of Iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my Father*, Chap. 2. 26, 27. *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name*, Chap. 3. 12. *To him that overcometh, will I grant to sit with me on my Throne, even as I also overcame, and am set down with my Father in his Throne*, vers. 21. which Texts, as they clearly prove, that not Martyrs alone, but all Saints shall have their share of glory in the *New Jerusalem*, because a man may be an *overcomer*, who notwithstanding may not be a *Martyr*, or an actual sufferer; so also do they as strongly prove that the Saints now dead shall certainly rise again, and be inhabitants in this *New Jerusalem*, because otherwise these Promises (made to that time) had been of no use, nor could have administered any comfort to the Saints in those Churches to whom these were firstly made, they being dead many hundreds of years ago, if so be they were not ris at the beginning of the

the thousand years, *Rev. 20.* when the *New Jerusalem* is to be set up.

Object. Whereas it is said, *Rev. 20. 4, 5.* that the souls of those who had been beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their fore-heads, or in their hands, they lived and reigned with Christ a thousand years; But as for the rest of the dead (*i.e.* say some, such as were not Martyrs) they lived not again, until the thousand years were finished.

I answer, If [*rest of the dead*] exclude any of the Saints from the first Resurrection, then doth it include them in the second Death, for the promise of being freed from the second Death runs to those only who have part in the first Resurrection, *vers. 6.* *Blessed and holy is hee that hath part in the first Resurrection, on such the second Death hath no power;* therefore (I take it) that the Dead here opposed to the Living, are the wicked dead to the godly living, whose Resurrection is not to be till the General Judgement, *vers. 13.* who as they shall then arise to be judged, so being judged they are straightway sent to Hell; for as Death and Hell deliver up their dead, *vers. 13.* so Death and Hell (*i.e.* the persons of those Death and Hell delivers up) are cast into the lake of fire, *vers. 14.* and as the first Resurrection hath this golden Note set upon it, *Blessed and holy is hee that hath part in the first Resurrection, on such the second Death shall have no power;* So the second this black mark, *This is the second Death;* *vers. 14.*

Now the reason why suffering Saints are principally mentioned in the first, I take to be this, because this Book of the Revelations being a doleful Tragedy, in the greatest part of which we have little acted, but the sufferings

ings of the Saints ; Christ therefore to sweeten this bitter cup at the bottome , and conclude this Tragedy (as I may so say) with a glorious Comedy, speaks of those chiefly now (though not excluding others) as reigning with him, who throughout the book before , had been spoken of as suffering for him.

As to those Texts, *Mat. 19. 29. 2 Tim. 2. 12.* with other such like , which may seem to favour this opinion , I onely say, that neither those , nor any other that hitherto I have met with , do positively exclude any Saints from that glory the Martyrs shall have in Christs Kingdome , though true it is, some Texts (where the Argument insisted upon is *suffering*) specifie (not to exclude others, but for the comfort of the Sufferers) Martyrs or Sufferers only.

Yet if the Question be stated thus, 'whether Martyrs or Sufferers , shall not have a greater degree of glory in this Kingdome , than many others ; I shall not oppose it : For as I conceive the *degrees of glory* intimated, *1 Cor. 15. 40, 41.* (which place (as I have shewed) speaks of the first Resurrection) are more proper to be referred to this time than to heaven hereafter , when God shall be all in all : So do I conceive that the more any man here hath laid out himself , either in a way of doing , or suffering for Christ , the greater glory and honour shall be put upon him at this day ; which as it is encouragement now to do for Christ so doth it give yet a farther answer, and that which I conceive may reconcile the difference) to such Scriptures, as seem to intitle Martyrs only to the glory of this day.

Now taking this *coming* of Christ (as hath been laid down) for that *second coming* we all wait for , I see as yet no inconvenience following upon it, in case we say , that Christs *second coming* shall be at this time , betwixt the pouring out of the sixth and seventh Vials ; and what things

things are to be done in the world afterwards, are such things only as Christ will dispatch betwixt his coming, and the time of the end. And thus to conceive of Christs *second coming*, as it no wayes tends to loosness, but rather the neernes of this day calls aloud upon all to *watch*; yea may cause all those who have hope in a day of *Redemption* to *lift up their heads with joy*, because their *Redemption draweth nigh*; so doth it seem more agreeable to the current of Scriptures, and also to that which but a few years ago, was the faith of Gods people in general, to wit, that *Christs second coming* could not bee far off, than the contrary opinion doth, which makes this coming, not to be till the General Judgement, which cannot be so little as a thousand yeers off.

And truly when I consider how godly Ministers and people not many years past, did provoke one another from Christs *second coming*, and harp upon it as near; and how at present few speak of that, but look at *comings* of another kind, setting the *second coming* a great way off; It is so far from bringing me into a beleef with them, as that contrariwise it nourisheth within me a perswasion more strongly, that his *second coming* is at hand, and he will be upon us *unawares*, because the Scripture tells us this day shall come as a *snare* upon all, *Luke 21.35. And the Son of man at his coming shall hardly find faith* (to beleefe his coming is so near) *on the earth, Luke 18.8. Yea he comes at midnight, Matth. 25.6.* an hour when but few are looking for their friend, and the calling upon beleevers so frequently to *watch* whensoever Christs *second coming* is spoken of, lest that day come upon them unawares, and overtaken them as a Thief in the night, implies no les to me, than that which experience within these few years teacheth, that they (as well as others) will be apt to put the day of Christs *coming* far from them. And by how much I read over these

these Scriptures the oftner, by so much have I the less hope (knowing that not one jot or tittle of the word shall fall to the ground) of seeing many of those (some I have hopes we may) who have deeply drunk in the perswasion of a *spiritual coming* and Kingdome only, to change their minds, and be of another perswasion.

Only with such I leave to ponder upon, this caution, *Take heed, lest as the Jews by expecting a glorious outward coming at first, when Christ was to come in a low and despised way, did then mistake his first coming; So you, by cleaving to a Spiritual coming onely, with a denial of a Personal, should now mistake his second.*

I will only adde, That the *Security* the Scripture holds forth, which will be, not upon the world only, but many of Gods people also; as touching the coming of Christ, about that time when he is to come, is to me an Argument that *Christ's coming* (I mean the coming commonly called the coming to Judgement) is to be at the beginning of the Thousand Years, *Rev. 20.* and not (as most who acknowledge the Thousand years to be yet to come) at the end of them; because were the coming at the end, how could there be a *security*, especially upon *Believers*, who now could expect nothing else every day but his coming, who would not say when they should see Gog and Magog again gathering together, *now is the Lord coming?* how then would this day come *unawares* as a *Thief* upon them, when they could now neither look for, nor expect any thing else? but at the beginning of the Thousand years, when as their thoughts and expectations shall be high, and all running upon another coming, viz. a *glorious spiritual appearance*, but no thoughts of a *Personal*, then Christ comes upon them, and takes them *unawares*, whilst they dreamed not of such a coming, but were gazing after another.

What

What I have hitherto said as touching the *Coming* of *Christ* varies nothing from that common received Principle among good men, which holds and maintains a *second coming* of *Christ* to Judgement, but only in this.

The common Principle is, that the *General Judgment* shall begin immediately upon *Christs coming*. On the contrary, I conceive the *thousand years* mentioned, *Rev. 20.* are to *succeed* first upon his *coming*, and after that the *General Judgment*, which is clear, because as the coming of *Christ* must for the Reasons afore-mentioned precede the *battel* of *Armageddon*; so is it as evident that the *thousand years* must follow it (taking their beginning from that *battel*) as an intervening time betwixt that, and the *General Judgment*.

Now that the *Thousand years* (six times repeated in chap. 20.) is in all to be understood of *one* and the *same* period of time, and not (as some) of *two distinct* periods of time, each containing a *thousand years*, is clear,

1 Because such as reckon *two periods* of time, account the first *thousand years* to be wholly passed already; and 300 years and upwards of the second *thousand years*; whereas it is manifest (as presently shall be made appear) that the whole Prophecy of *Satans binding*, and the *Saints reigning*, is yet to come.

2 Because (as one, though no friend to the Millenary point, hath yet well observed in answer to this opinion) we have the *thousand years* twice used without any Article, *χίλια έτη*, a *thousand years*, but four times with an Article, *τα χίλια έτη*, these *thousand years*, clearly proving that the Holy Ghost speaks still of one and the same *thousand years*, which is also a manifest Argument that the *thousand years* here spoken of, cannot be meant of an *indefinite*

finite time, i. e. a thousand years put for a long time, though not precisely so many, for they may be more or less, but must be interpreted of a *certain definite determinate time*. As the time of the *Beasts* reign, the *treading under foot* of the Holy City, the *Womans flight* into the wilderness, the *Witnesses prophesying in sackcloth*, is a *determined time*; One thousand two hundred and sixty days, or years; So the time of *Satans* binding, the *exaltation* of the Church, and the *Saints* reigning with Christ, is also a *determined time*, namely a *thousand years*, though of the first we have so many years set forth by so many days, which is a *Prophetical* and *mysterious* way of speaking, because all the time of the One thousand two hundred and sixty daies the mystery of God was not clearly and fully revealed, therefore things are kept under a *veil* still; but in the latter, we have a *year* put for a *year*, which is plain without any mystery, because now the mystery of God being fulfilled, *veils* are taken off, things are *nakedly* to be beheld.

Now as to the main thing, *that the thousand years are yet to come*; and indeed to take their beginning from the *battel of Armageddon*, appears, not onely from the order of the Vision being placed after the *battel of Armageddon*, as the next remarkable thing; But also,

Because at the end of the *thousand years* the Devil is cast into the *lake of fire and brimstone*, where it is said the *Beast* and *false Prophet* are, i. e. had been before him all the time of the *thousand years*, Verse 10. *And the Devil that deceived them, was cast into the lake of fire and brimstone, where the Beast, and the false Prophet are*; which words have a special respect to those chap. 19. 20. of *casting the Beast*, and the *false Prophet*, into the *lake of fire*, and shewing that this Vision of the *Devils* being bound, and the *Saints* reigning a *thousand years*

years, is to take place successively from, or after the battel of *Armageddon*, when the Beast and false Prophet were cast into the lake of fire.

2 Because *Dan. 7.* (which Chapter doth contemporise with this Prophecy of the Beasts final ruin, and the Saints reign a thousand years afterwards) tells us, that the Son of man being come, and having received of the Ancient of daies his Kingdom, *Vers. 13, 14.* and the Beast being slain, his body destroyed, and given to the burning flame, *Verse 11.* (the same (as I have shewed) with casting the Beast and false Prophets into the lake of fire, *Rev. 19. 20.*) instantly upon this judging of the Beast (*i.e.* Antichrist the little Horn) and taking his Dominion from him, to consume and destroy it to the end, noting thereby his final destruction, the Kingdom and Dominion (and that as a fruit and consequent of the other) is given to the Saints, *Vers. 26, 27.* But the judgement shall sit, and they shall take away his Dominion, to consume and destroy it unto the end. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High; agreeing punctually to this in the Revelation, where first John sees the final destruction of the Beast, after that, Thrones set, and the Saints sitting upon them, and reigning with Christ; and as in the one, things are spoken of successively, the one following after the other; so likewise in the other.

3 Because no time already past can upon the most strict inquiry be found, in which Satan hath been bound and shut up at all; much less for so long a space as a thousand years. Two accounts there are of those who conceive the thousand years to be past. Some reckon from the year of Christ 69, when Jerusalem was overthrown by Titus, making up their Epocha of a thousand years, in the year 1069. others reckon from the year of Christ 300.

concluding the time in the year 1300. The first account takes in all the time of the ten most bloody Primitive persecutions under the Heathen Emperors, the most cruel and barbarous *Arian* Persecution, which followed the other, together with a great part of the reign of Antichrist, and several persecutions within this time under him. The Second (leaving out the Primitive Persecutions) comprehends within it the whole *Arian* Persecution, together with the greatest part of Antichrists reign, under whom, and all within this time, was the horrible slaughter of the poor *Waldenses*, beginning in the Year 1160. between which, and the Year 1300. was made a most miserable havock of these poor *Saints*, besides a cruel persecution which began (*An. D. 894.*) in *Bohemia*, raging throughout all this time; so that indeed if within any of these accounts the Devil were bound, we may certainly conclude, he was never loose in the world.

4 Because the very Basis, or Foundation of all those Expositions which conclude the *thousand years* to be past, stands upon three palpable mistakes.

1 MISTAKE, *That the living and reigning with Christ, spoken of Ver. 4. is no other but a spiritual reign of the souls of those who were slain for the witness of Jesus, and that with Christ in Heaven.*

To this I answer, If the *Reign* here be meant of a *Reign* in *Heaven* onely, then how can the *time* of the *thousand years* (which yet the Author of this interpretation acknowledgeth) be a *definite time*, seeing (if this may be called a *reigning*) they have some already *reigned* above a *thousand years*; yea, all the *Saints* in this sense shall reign for ever.

2 I ask, how *Saints reign in Heaven*? or who do they reign over? *Reigning* implies *Subjects* to be reigned over, who are their *Subjects* there?

3 How then comes it about, the *Devil* at the end of

of the *thousand years* is let loose, and gathers the Nations together, and with them encompasseth about the Camp of the *Reigners*, as Verse 7, 8, 9. *They compassed the Camp of the Saints about*; and what Saints had been spoken of before, but onely the *reigning* Saints, who lived and reigned with Christ this *thousand years*? Shall then the Devil assemble *Gog and Magog*, and with them go and compass about the Saints now reigning in Heaven? who can believe that?

Object. If to help it any should say, the *reign* here spoken of is a *Spiritual reign*, but not in Heaven, but here on Earth; all the time of the Beasts persecution, the persecuted Saints did yet *reign* over sin, over the Devil, &c.

I answer, This *reign* is no other but what is *common* to the Saints in all ages; but the *reign* here spoken of, is a *reign peculiar* to the time of the *thousand years*.

2 The Text is against it, for the Text speaks of the *reign* of such, as were *beheaded*, an Argument their *beheading* or *martyrdom* went before their *reigning*; but this should be a *reign* of such as were to be *beheaded*, noting their *reigning* to be first, and their *beheading* after that, directly contrary to the Text.

2 MISTAKE, That the *binding* of the Devil this *thousand years*, is to be understood no otherwise, but as a *laying a restraint* upon him, that he should not deceive the Nations by causing them to oppose the faith of Christ, hinder the propagation of the Gospel amongst them, draw them to Paganism and Idolatry, as formerly he had done. which accordingly, say the Authors of this opinion, all the time of the *thousand years* was made good, the Gospel being within this time more freely propagated and received, the growth of Paganism hindered more than ever before. This is the general Vote of Expositors (who look upon the *thousand years* as past)

all with one mouth crying up this ; having indeed without it not so much as the least varnish, or shew of reason to colour over their opinion.

I say not, that I marvel, when I read and observe so many worthy, able, quick, and deep-sighted men in other things ; to build their interpretation of so difficult and known a Scripture, as is this 20 Chapter of the *Revelation*, upon such easie ground, and such a sandy, chaffie foundation as this is, which certainly, had not the ugly Dress of the Millenary point set forth by its Adversaries, and holpen by the obscurity, and some raw indigested Assertions of such as were its friends, made them shie of it to avoid it as a Bugbear, choosing rather to leap any where, than into it, they could hardly have satisfied themselves to have built any thing, till first they had got better ground, and more sure footing for a foundation ; for,

1 Take either of these reckonings, and, were not (within the time of the *thousand years*) the *Nations deceived*, is it not expressly said of the second *Beast*, *Rev. 13. 14.* (who is the very same, as I have formerly proved) with that impudent *Whore*, chap. 17 which *sits upon many waters*, Verse 1. that is, *Peoples, and Multitudes and Nations, and Tongues*, V 15.) *that he deceiveth them that dwell on the Earth?* Nay, is it not expressly said of the followers of the *Beast*, *Rev. 13. 4.* *They worshipped the Dragon that gave power to the Beast, and they worshipped the beast, saying, Who is like unto the Beast? Who is able to make War with him?* And if to worship the Devil be not Paganism, and to worship Antichrist Idolatry, what is ? and yet all this within the *time of the thousand years*, according to either reckoning : Nay, the *Beasts* followers (who were the *Nations*) worshipping the *Dragon* within this time, is a manifest Argument he was not then *bound*, and *shut up in the bottomless Pit*, but indeed among the m,

them (though in such a garb, as he seems rather a *Saint* than a *Devil*) deceiving of them.

2 As if the Lord hath suffered it on purpose to banish from us all such thoughts; it is a thing most observable, that the *Paganish Mahumetan Religion* (the like to which was hardly ever known in the world, of a Religion springing from so inconsiderable a man, and upon the sudden overspreading so many Countries) had both its rise, and a considerable part of its growth, within this *thousand years*, follow which account ye will; *Mahomet* the first founder of that Religion, living about the yeer of Christ, 600.

3 Let it be shewn since the expiring of this *thousand years* (whether we make them to expire according to the first account *A.D. 1069* or according to the second *1300*.) whether the *Gospel* have flourished less, and the Nations been deceived more, than they were in the time of the *thousand years*, both which according to the former interpretation should be, for all the *thousand years* the Devil was bound, that he could not deceive the Nations, nor hinder the *Propagation* of the *Gospel*; but now according to the last account of the *thousand years* he is loose, and hath been three hundred yeers and upwards, and therefore may do it, and upon inquiry will it not appear, that *Antichrist* hath more gone to *ruine*? the *Gospel* hath shined more bright, and flourished more? the Nations have more freely (not those called Christians only, but of late some Pagans also) given entertainment to it, yea stood up for it, than ever before all the time of the *thousand years*? If so, then certainly the Devil was not bound then, unless we shall say, that it is a better day, when the Devil is loose, than when he is bound; and the way to destroy *Antichristianism, Paganism* convert the Nations to Christ (which things have more appeared since the time according to the common opinion the De-

vil hath been let loose, than ever they did whilſt he was bound) is to let the Devil loose, suffer him to deceive the Nations, and do what he liſts in the world.

3 *MISTAKE* (which some who run upon the latter Account seem to hint at) *That the Dragons resigning up his Kingdom to the Beast* (which we read of Chap. 13. 2.) *was for this reason, because hee could keep it no longer, but was out of hand to be bound.*

I answer, not so, The *Dragon* did not resign, because he saw he must be bound a thousand yeers, but rather out of subtilty, seeing by *Christian Emperors* his *Heathenish Idolatry* thrown down, and himself for a little time cast out of his Throne, that now he might in another way, and under another form of Idolatry (as formerly I have said) creep in again, therefore he resigns to *Antichrist*; and indeed his *Policy* doth not fail him, for by means of this *Beast* he gets in again; yet now so subtil is he, that all the time of the *Beasts Kingdom*, till just toward the end, when the *Beast* and his party, are grown so desperate, as that now they will joyn with the Devil, or any to uphold their cause, he will not shew himself what he is, and therefore appears but very rarely as the *Dragon*, from that day, till the time of the last battel, but rather still as a Saint, with *Antichrists* mask on, lest being discovered, his subjects should flinch from him, and he be cast out again.

Here is all the ground that ever I have met with for that opinion, which makes the thousand yeers of *Satans binding*, and the *Saints reign*, to be already past, which being nothing else but a very lump of *Mistakes*, I do therefore for the foregoing Reasons conclude the thousand yeers to be yet to come, and to follow successively (as they are in this Prophecie laid down) after the battel of *Armageddon*; and indeed to be the very same (only first here

here hinted in brief, afterwards more largely handled, which is the way and manner of laying down things in this Book) with that *New Jerusalem*, a description whereof we have Chap. 21. Chap 22. 1. to the 6. which that it cannot be meant of *Heavenly glory* as most have supposed, but must set forth a *glorious state of the Church* here on earth, shall appear in our following Discourse.

I have not hitherto said (which yet may be worth the weighing, to see what may follow upon it) That those who make the *thousand years* to be past, do also make the *one thousand two hundred and sixty years* of the *Beasts reign*, the *treading underfoot the Holy City*, and the *Wemens being in the Wilderness*, and the *Witnesses prophesying in sackcloth*, the same in respect of time, with the *Devils binding*, and the *Saints reigning*, which two contraries how they will be made to agree, is a thing that lyes out of the reach of my apprehension.

From what hath been said, I suppose it will sufficiently appear, that the *first Scene* that is like to be acted in the world upon the coming of Christ, will not be the *last and General Judgement*, but something else.

Yet do I not deny, but that in a large sense the whole time from Christs coming, to the end of all things, may be called a *Day of Judgement* (which therefore (according to some) is looked upon as one great day, consisting of two parts, as doth the natural day; First, the Evening, or *thousand years*; And secondly, the Morning, or *General Judgement*, admitting only these two differences betwixt the judgement of the *last day*, and that which shall be in the time of the *thousand years*.

1 The judgement passed at the last day, shall be the act of Christ alone; there being then but one Great white Throne, and one sitting upon it, Rev. 20. 12. I saw a

great white Throne, and him that sate upon it, which agrees to *Matth. 2. 31*. He shall sit upon the Throne of his glory. Yea the whole business of the day is transacted by Christ himself, the King alone acts; he shall say to them on his right hand, Come, *vers. 34*. to them on his left hand, Depart, *vers. 41*. And when the righteous, to exalt his grace the more, profess their own unworthiness, the King only replies in way of justification of them, *vers. 40*. and contrariwise, when the wicked justify themselves, the King only replies, shewing the equity of the sentence passed upon them, *vers. 44, 45*.

But now the judgement of sinners upon Christs second coming in the time of the thousand yeers untill the last day, shall be by Christ and his Saints together, and therefore of this time it is said, *Rev. 20. 4* I saw Thrones, (in the plural number) and they sate upon them, and judgement was given unto them, *Isa. 31. 1*. A King shall rule in righteousness, and Princes shall rule in judgement; and we may read, *Luke 19. 15, 16, 17, 18, 19*. that at the time when Christ receives his Kingdome, the faithful servant who hath improved his ten Talents well, is then made ruler over ten Cities; hee that well improved five, over five Cities, expounding that, *1 Cor. 6. 2*. Do yee not know that the Saints shall judge the world?

2 The sentence passed at the last day, shall concern eternal life, or death, *Mat. 25. 46*. the result of the General Judgement is, the wicked go into everlasting punishment, the righteous into life eternal; but now the judgement in the time of the one thousand yeers shall be a judging of the world; that is, those wicked ones that shall bee suffered to live in this day, as to outward punishments and servility, in way of requital of what Christs people in all Ages have suffered from the world, which is expressed, *Psal. 149. 6*. Let the high praises of God be in their mouths, and a

two-edged sword in their hands, vers. 7. To execute vengeance upon the heathen, and punishments upon the people, vers. 8. To bind their Kings with chains, and their Nobles with fetters of Iron, vers. 9. To execute upon them the judgement written, This honour have all his Saints, Hallelujah. So Isa. 61. 5. 6. And strangers shall stand and feed your flocks, and the sons of the Alien shall be your Plow-men, and your Vine-dressers (expressions which note a servility) But ye shall be named the Priests of the Lord, men shall call you, the Ministers of our God, Chap. 14. 2. They shall take them captive, whose captives they were, and they shall rule over their oppressors; All which places, as is most clear to him that views the context, and compares them with other Scriptures, have respect to the glory of the last times, as the day where in they are to have their accomplishment; and a type of this (I conceive) the Gibeonites might be, who as a remnant of those Canaanites destined to destruction, were yet spared by Joshua (who in entering Canaan was a notable type of Christ, taking possession of his Kingdom) to be hewers of wood, and drawers of water for the house of God, and this is (as I also conceive) one reason of it, why Daniel, Chap. 7. after the destruction of the fourth Beast (i. e. the Roman Monarchy, as under Antichrist) and casting him into the burning flame, vers. 11. yet addeth (vers. 12.) that the rest of the Beasts, (i. e. those powers of the world, whose dependance was not upon Antichrist) had their Dominion taken away, but their lives were prolonged for a season, and time. Why so? namely, That Saints to whom now the Kingdom was to be given (vers. 27.) might rule over them. And here (as I judge) are to be brought in those Scriptures which speak of the Saints Ruling and Reigning, Rev. 5. 10. And hast made us unto our God, Kings, and Priests, and we shall reign on the earth, Chap. 20. 6.

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they shall be Priests of God, and of Christ, and shall reign with him a thousand years, agreeing exactly to that of Isa. Chap. 61. 5, 6. (which was named but now) strangers shall stand and feed your flocks, but ye shall be named Priests of the Lord, 2 Tim. 2. 12. If we suffer with him we shall also reign with him, which cannot be meant of a Spiritual Reigning on earth, because in that sense Timothy, and other Saints Reigned then, but this is a promise of a thing for future; nor can it be a Reigning with Christ in Heaven, because where is no Rule nor Authority, there can be no Reigning; but the Apostle tells us plainly, speaking of heavenly glory, 1 Cor. 15. 24. that there all Rule and Authority, and Power shall be put down, it must be therefore at some other time, which is this I am speaking of.

And what dangerous consequences will follow hereupon, in case we say, that as Christ himself after his resurrection continued some time on earth, doing his fathers work, before he entered into his rest; so the Saints (that herein also they might be like him) shall after their resurrection continue here on earth, doing the work of their Redeemer, (and that some time) before they enter into their rest, doth not as yet appear to me.

Object. In case it be said, How can the se things be? seeing upon Christs second coming the world that now is shall perish by fire, as did the old by water; that yet, after this a seed of wicked men should remain for Saints to rule over.

Ans. True, the Scriptures which speak of this coming, mention a coming with fire, Isa. 66. 15. The Lord shall come with fire, to render his rebuke with flames of fire. Mal. 4. 1. The day cometh that shall burn as an Oven. 2 Thes. 1. 8. In flaming fire rendering vengeance--- and Rev. 19. 20. (immediately upon the battel of Armageddon, before the thousand years begin) we read of a Lake of fire, into which the Beast and false
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Prophet are cast ; which fire, that it shall be material fire, Peter implies plainly, 2 Epist. 3. in saying, that as the old world was drowned with water, viz. material water, so is this reserved to fire against the day of Christs coming ; Yet that this fire (which whether it shall be general in all places at once, or onely in that place where Christ shall appear, and his enemies be gathered together, whither the dross of the world shall be gathered as into one Lake, is a question too nice to dispute) shall not destroy the being of the World, is clear,

First, Because it is a fire for another end, viz. refining, not destroying, *Mal. 3. 2. Who may abide the day of his coming? for he shall be as a refiners fire.*

Secondly, The *New Heavens* and *New Earth*, that *Isay* and *John* speak of, wherein shall dwell *Righteousness*, and in which the *Saints* shall reign with Christ, *Peter* makes mention of as a thing to be after this fire, which (as I have said) he therefore brings in with a *nevertheless*, *2 Pet. 3. 13.* Now what if we should say, that as when the old world was destroyed by water, not onely righteous *Noah*, and godly *Shem* and *Japhet*, but also cursed *Cham*, yea, the kinds of all the creatures were spared from that deluge to replenish the new world ; so at this day, not onely the *Saints* in the world shall be preserved, but even some of the wicked, yea of all the creatures, to serve the glorious ends and designs of God, and that in the *new Heavens* and *Earth* which seems not without all ground, because the Apostle *Paul* tells us plainly, *Rom. 8. 20, 21, 22. That the creatures earnest expectation waits for that day, in which the Sons of God shall be manifest ; when the creature (Devils and wicked men, on whom the curse shall still remain, excepted) shall be delivered from that bondage of corruption that now it groans under, and that not by a total dissolution, or annihilation*

hilation of it, but by a glorious restauration, bringing it into the liberty of the Sons of God. For the earnest expectation of the creature waiteth for the manifestation of the Sons of God; because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. And also becaule in those very new Heavens and Earth that *Isay* speaks of, and *Peter* quotes from him, the Wolfe and the Lamb shall feed together; that is, good and bad shall be in the world together.

Neither let it be said that this will be any hinderance to the Saints glory and spirituality, to bring them from Heaven, the place of glory, and that about a work so mean, and low, to rule over men upon earth; for as Angels lose not their glory by attending upon the work of God here on earth, nor their spirituality, because the works they attend upon, of ministring to the Saints, destroying the Enemies of God, &c. are in themselves mean and low, yea, in a manner servile for so glorious Creatures as Angels to attend upon; so shall not Saints at this day, by being occupied in the Affairs of this Fifth Monarchy (which shall be their work for Christ, to act as Officers under him in his Kingdom) lose any thing of their glory, especially considering Christ himself (whose presence is their glory) shall be with them all this time; nor of their Spirituality, which never suffers decay in any, through a being occupied in the will and work of the Lord. And what if the Lord, who in the Legal Administration thought it good to have his peoples work a burden, in the Gospel Administration, work, but no burden; will in this administration have work and glory go together, who will, or hath cause to find fault with it? Nay, let me say (what sometimes hath been in my thought with refreshing) that the spirituality of Saints at this day shall be such, as that from thence an awe shall be upon the surviving

viving *Sinners* of the world, who shall tremblingly come, and bow themselves down at the soles of their feet, *Isa.* 60. 14. and subject themselves to them, for this day, (as the Apostle saith) *Rom.* 8. 20. shall be the day of the manifestation of the *Sons of God*. Gods people are *Sons* now, therefore saith *John*, 1 Epist. 3. 2. *Beloved, now are we the Sons of God*, but (saith he) though true, we are so, yet *the world knoweth us not*, i.e. the transcendent glory and excellency of our state, is now a thing veiled from the world; but the day I am speaking of shall be the manifestation of the *Sons of God*, wherein that noble and super-excellent Spirit, that now (under a veil) is in the *Sons of God*, shall be manifested before all men; when all in general shall come to see the difference that is betwixt the *spiritual man*, and the man that is meerly *rational* to be as vast. yea far more vast than that which now is betwixt the *rational* creature and *sensitive*: And as the *sensitive* creature now doth tremble before the *rational*, from beholding (through a secret instinct of nature) a kind of *Majesty*, and a more noble spirit in the *rational* creature than is in *himself*; so shall at this day, the meer *rational* man tremble before the *spiritual*, when the manifestation of that super-excellent Spirit, that is in the one above the other shall be open, and naked before all, and therefore, *Cant.* 6. 10. we have several degrees of the Churches light and glory; 1 *Looking forth as the morning*, with a little light; so in the *legal* administration. 2 *Fair as the Moon*, more light: So in the *Gospel*. 3 *Clear as the Sun*, that is come up to a high degree of *spiritual light* and *life* both, (for both are from the Sun, which is giver of the one, mainrainer of the other) so in the administration at this day: And what then? why, *terrible as an Army with banners*; the *Saints* and people of God through this high advance in *spirituality*, grow terrible to the mean men of the

the world, who now tremble before them.

By what hath been before said, it may appear, that notwithstanding the *thousand years* is a *distinct* time from the Day of Judgement, being that *time*, to speak properly, in which *Saints* shall judge the world, and reign on the earth; yet in a large sense the time of the *thousand years*, and the *General Judgement* both, may be called *one great Day of Judgement*.

And indeed that *Saints* shall one day judge the world, is a thing so clear in Scripture, that good men not making a *distinction* betwixt the judging in the time of the *thousand years*, and the *General Judgement*, do bring the *Saints* at the last day, instead of standing upon *Christ's* right hand, even to sit with him upon the Bench, and then, and there to judge the world, which opinion is not only repugnant to those other Scriptures wherein we have the manner of *Saints* reigning over, and judging the world, set forth, which without a manifest forcing of them cannot be applied to this time; but also hath not the least countenance for it self from any one Scripture (that I know of) where express mention is made of the *last* and *General Judgement*, but the contrary rather, as from what I have said before, may be gathered) which is enough to put us upon a further search, and not to receive this principle upon trust any longer.

And truly to me it appears, that the Apostle himself, 1 Cor. 15. 23, 24, 25. makes a manifest difference betwixt these two times of judging, calling one the *time of Christ's Reign*, to put his enemies under his feet; the other the *time of the end*, and both these after his coming; *Christ* the first fruits, afterwards they that are *Christ's* at his coming. Then cometh the end (plainly intimating a distance of time betwixt his coming, and the end) when he shall have delivered up the
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Kingdome to God, even the Father, when he shall have put down all Rule and Authority, and Power: For he must Reign (shewing what his work shall be betwixt the time of his coming, and the end) till he hath put all enemies under his feet.

Why both these different judgings may not be expressed in that of the Apostle, 2 Tim. 4. 1. *Shall judge the quick and the dead at his appearing, and his Kingdome*; the quick first in such manner as hath been shewed, and then the dead at the last and General Judgement (which both are called his Appearing and Kingdome, because he is but once to appear to do both, and both taken together, do but make up this Kingdome of Christ, in which as King of Kings, Christ will glorifie himself in the eyes of all creatures) I see no convincing reason to the contrary.

Having thus spoken of the coming of our Lord, according to that light I have received from the word; I only now desire, that none of Gods people who shall read this, may be of the number of those who are troubled in mind, and shaken that the day of the Lord is at hand; but rather of those who patiently wait for the coming of our Lord Jesus Christ, and love his appearing, whose hearts till the rise of this bright and morning star will not cease, but with the Spirit and Bride, send forth their continual groans and cries, *Come, O come Lord Jesus, come quickly.*

I shall now conclude all with a Rule or two, which may bee some help to the Reader for the understanding such Scriptures that speak of this coming, namely,

I RULE, That the divers expressions in Scripture concerning the coming of Christ, which set him forth as coming in various Dresses, sometime as a Bridgroom, sometime in fire, sometimes as a Warrior, as a Judge, are not

to be understood of divers comings, but one and the same coming in divers respects; as when his coming is spoken of in respect of his Saints, he comes as a *Bridegroom*; when in respect of the wicked, in *flaming fire*; when in respect of the destruction he will make of those enemies he finds gathered together at his coming, he appears as a *Warrior*, with a *Sword*, *Armies* following him, *Garments* rolled in blood; when in respect of that distinction, he will make at this day betwixt the clean and unclean, *Saints* and *Hypocrites*, true worshippers, and false, or the purification he would make even of his own people, he comes then as a *Refiners fire*, to refine and separate the true gold from the dross; when in respect of the principal work he comes about, namely to execute judgement, he comes then as a *Judge*: Thus ever appearing in various Dresses, either as the persons he comes to, or the works he is to perform upon his coming, are different.

2 RULE, *As there is a Spiritual coming of Christ, as well as a Personal; so in some places which speak of this coming, both these are included, as before I have shewed in opening Isa. 59. 20.*

3 RULE, *As the Personal coming of Christ is twofold, First, a coming to bear our sins; Secondly, a coming without sin to salvation: So in some places which speak of Christs coming, both these are conched together, or at leastwise joyned so near one to another as that they seem to be one and the same. So Gen 49. 10. Until Shiloh (i.e. Christ the Messiah) come, which in respect of the former words, The Scepter departing from Judah, hath reference to his first coming; but in respect of the latter, the gathering of the people to him, Unto him shall the gathering of the people be (i.e. Jew and Gentile shall be gathered together under him as Head or King over them) so it refers to his second coming.*

coming. So *Mal.* 3. 1, 2. the *coming* vers. 1. is his *first coming*, when *John Baptist* as a *Harbinger* comes before him; but vers. 2. (that we may take notice what mystery is in Scripture) the *Holy Ghost* glides from his *first coming*, to his *second*, which is so terrible, as that who now *may abide the day of his coming*? or stand when he appeareth? So *Zach.* Chap. 13. 7. speaks of his *first coming*, *Awake, O Sword, against the man that is my fellow, smite the Shepherd, and the sheep shall be scattered*; but presently, Chap. 14. 3, 4, 5. we have his *second*. So *Mic.* 5. 1. we have his *first coming*, in which the *Judge of Israel* is smitten upon the cheek; and the *Jews* thereupon being for this given up, and rejected for a time, as vers. 3. we have presently his *second coming* spoken of, vers. 4, 5. both *comings* being brought in almost in one breath.

Thus much of the second thing, *The Personal coming, and appearing of Christ.*

3 *Christs Watchword to his people, to be in a readiness to meet him.*

Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame.

W*atchfulness*, and *Christs coming* usually go together, where *Coming* is the Doctrine, *watching* is the Use; teaching us, that although *watching* is a duty Saints are alwayes to be found in, yet more especially will it lye upon them (as a principal work of that Age) who live in, or near upon the time of *Christs coming*, to be

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be *watchful*; and as before I have spoken of the one, to wit, *Christs coming*, so may I not here leap over the other, *viz.* The *duty of watching*, The Holy Ghost having joyned them together.

Yet for so much as concerns the *practical* part of this duty, that being a thing more commonly known (though not practised as known) and also not so proper to the business I am now upon, being only exposition, I shall wave it, chusing to insist upon (as a thing more proper to our work, and which also may be of use to stir up those who already know the duty, to stand *SHALL I? SHALL I?* no longer, but in good earnest to apply themselves to it) the reasons why the Holy Ghost hath so conjoyned *watching*, and *Christs coming*, as that it is a thing rare to read of the one, and not also to hear of the other.

Now in the 24. and 25. Chapters of *Matthew* (the most full, and pathetical Sermon that ever our Lord preached of his coming) we have several things foretold by Christ himself, the which too evidently would appear about the time of his *coming*, which are the principal *reasons* why Christ so calls upon his *Disciples*, and in them all *Believers*, as *Mark*, 13. 37. *What I say unto you, I say unto all, Watch*; And therefore those more especially which should live *in*, or *about the time* wherein these things were to have their accomplishment, to be *watchful*, Chap. 24. 42. Chap. 25. 13. which things by how much we see them more appearing, by so much may we conclude the *second coming* of Christ is nearer, and still have strength added to our foregoing Position, that it is that *coming*, and no other, spoken of in the words, *I come as a Thief*.

Now these are,

I *A strange sleep upon many Professors*. This is held forth in the Parable of the *Virgins*, *Mat.* 25. vers. 1.

Then

Then shall the Kingdome of Heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. 2. And five of them were wise, and five were foolish. Vers. 5. While the Bridegroom tarried, they all slumbered and slept. Which sleep is not (as I conceive) a sleep in respect of outward Profession, for the sleepers shall have a kind of Profession upon their backs still, as is intimated in that of the foolish Virgins to the wise, just upon the Bridegrooms approach, *Our lamps are gone out*, vers. 8. arguing, that the *Lamps*, that is, the outward Profession of wise and foolish, was held up, did not cease burning; till the very moment of the Bridegrooms coming; though yet at the time he tarried, they are said to be *asleep*, vers. 5. But it is a sleep in respect of the practice, and exercise of holiness, which many at this day, who had formerly been as well Practitioners as Professors, should now lay aside, as a needless and superfluous thing, and so become meer Professors; vanishing altogether into airy notions and opinions, with a kind of disdain and contempt of Christian life and conversation. Men that have been formerly much for Prayer, much for reading; hearing; Christian society, strict, and holy walking, shall now look upon all these as low and childish things, speaking after this manner, We are now expecting the Bridegroom, looking for the glorious appearance of the Morning-star, the Sun of Righteousness, great and high discoveries of God, and therefore away with these low carnal duties, and Ordinances, what shall we, who expect such glorious appearances, exercise our selves in these mean and childish things? which indeed were fit for those who lived under former dispensations, and more dark administrations, but do not become us upon whom the morning-star is risen.

And here (if I may so say, though with submission to others)

others) I conceive the thing I am speaking of to bee the very *sleep* before mentioned of the *Ten Virgins*, for (as by the scope of the Parable appears) these were in the *Kingdome of Heaven*, i. e. Members of the visible Church. Now the *coming* of the *Bridegroom* being a thing expected and looked for (though some look for it in one way, some in another) in the *Kingdome of Heaven*, i. e. by the Members of the visible Church, as near at hand; these *Virgins* will needs hereupon presently in all haste be going forth, before the set time, to meet him, *They went forth to meet the Bridegroom*, vers. 1. that is, (as I conceive) they reject all communion, holy duties, and Ordinances, &c. (things once they did exercise in) as things now no longer in use, but out of date, and bidding farewell to these, go forth with high expectations of great and glorious things, at the appearance of the *Bridegroom* now at hand, as if they should say, The *Bridegroom* is *coming*, he is *coming*, whose appearance puts an end to all these things, and therefore why shall we any longer exercise our selves in them? away therefore with these Duties and Ordinances, it behoves us to go forth and meet the *Bridegroom*; we will walk no longer in this way, but come, let us go forth to that higher, and more glorious administration, that the *Bridegroom* brings with him.

Now they going thus before the time, I say, and mark it well before the time, for afterwards, vers. 6. we read of a *command* given at the *Bridegrooms coming*, to go forth and meet him; till which *command* had come had they stayed, and continued in that station the *Bridegroom* left them in upon his departure, yeelding cheerful obedience to all those his wayes and commands, which he bid them to mind, and be conversant in till his *coming*, they had done well; but going out before the time, leaving the *Laws of Christ*, before *Christ* the great Law-giver

giver had abolished them, casting off their former practice, and the *Bridegroom* not coming so soon as they expected, to direct them into a new, they *slumber and sleep*, i.e. do even nothing at all; as a sleepy man stirs not, acts not in any way or duty for Gods glory, or his Neighbours good; so it now fares with them, which so sad an effect of their going forth to meet the *Bridegroom* hath made me to think, that although the thing it self were very good, had they but waited till the coming forth of the Royal Edict, for the abrogation of the old Law, and the establishment of a new; yet for them to go forth to meet the *Bridegroom* before the time, to run before they were called, to abrogate Christs Laws, before himself had done it, was sinful, and very evil, and that for which God, by way of correction of so great arrogancy and presumption, gives them up to this *spiritual slumber and sleep* here spoken of.

Now whereas I said at first, this *sleep* should be of many, I spake it to this end, that none might imagine this *sleep* to be general upon all the *Virgins* in the world at this time; for though it is said, v. 5. *Whilst the Bridegroom tarried they all slumbered and slept*; yet is not the *ALL* so to be understood, as if so be all the *Virgins* and Professors in the world should at this time be *asleep*; for though I conceive all here is to be taken *universally*, i.e. all, excepting none; yet the *universality* of the word doth not reach all *Virgins* and Professors but those onely who went forth to meet the *Bridegroom*, for to them alone the scope of the Parable runs; the meaning then is this, That all those who casting off *Duties* and *Ordinances* did go forth before the time, to meet the *Bridegroom*, did *slumber and sleep*, not one of them was so happy as to keep his eyes open; but that all *Virgins* cannot be here meant is clear from the following Parable (which seems to be as it were an exception from this former) where mention is made of

some Servants improving their *Talents*, therefore not all sleeping; and likewise, from vers. 46. of the precedent Chapter, which tells us; that some at Christs coming should be found doing their Masters work; *Blessed is that servant whom his Lord when he cometh shall finde so doing*, therefore not all asleep; Yet (I say) all takes in every of those Virgins who went forth before the time to meet the *Bridegroom*, the number of which shall not be a few; for they are not set forth by a smaller number, as two, but by a greater, as ten.

Two things here are very observable, which I cannot omit, seeming to intimate the way or manner how this sleep shall creep on upon the Virgins at this day.

I From a false Principle commonly received among the Virgins, as touching the coming of Christ, namely, that the same shall be spiritual onely, and not personal; this to me appears from the attempt they make, and that before his coming, to go forth and meet him; for taking this for granted (which is indeed a certain truth) that the Administration that now is, is to be in force but till his coming, and they conceiving this coming of Christ to be no other, but a more glorious manifestation of himself in a spiritual way to the souls of his people, judging withall, some beginnings of this to be already both in themselves and others; they hence conclude the time now to be come in which these things are to cease, the *Day-star* (which will suddenly enlighten the whole world) beginning already to glimmer in their hearts. Hereupon they pluck up stakes, quit their old station, sound a march, with a mighty cry, *The Bridegroom is coming, the Bridegroom is coming, let us speedily go forth to meet him*; whereas had they in their judgement, as well as beleaved the coming to be near, so retained in the love of it, that good old Principle, that it is onely Christs Personal coming which puts an end to these things, they would have

have had certain ground to have stood upon, and have known the time when these things were to cease, and not before the time headily run forth, but rather patiently waited for that day, submitting themselves in the mean time to the Laws, and commands of their Lord and Master Christ.

2 From a looseness in practice, in comparison of what they were formerly, for observe,

1 They *slumber*, i.e. give a little way to pride, remissness in duty, examining, and watching over their hearts, &c. allow themselves to be a little more worldly, stretch Conscience a little for gain, and reach after places, honors, preferments, the love of great men (though gained by unfaithfulness to God, and them too) more then, a time was, they durst do; and thus having first by a *slumber* benum'd their Consciences, which now are not so tender, and apt to be pricked with the least thorn, as in times past they were; the next degree is a *fast sleep*, (they all *slumbered and slept*, vers. 5.) i.e. what before they neglected through carelessness, now they throw off from a principle, that they need not do any such things, whereupon they lay themselves down, and as a man asleep, stir not, act not in any Duty, or Ordinance, or work of their Lord and Master Christ. I wish from my heart (were it the Lords will) that all those who at this day amongst us are *asleep*, might from this word have such a jog as might cause them to rub up a little, and to bethink themselves how they fell asleep.

2 An extraordinary deluge, and over-spreading of errors, Christ's second coming herein agreeing to his first, for never was the Church and Commonwealth of the Jews so infested with errors as about the time of his first coming. And this we have plainly chap. 24. where Christ tells us;

First, That there shall be many Seducers, vers. 5. Many shall

shall come in my name, saying, I am Christ, and shall deceive many, Verſ. 11. And many false Prophets shall arise and shall deceive many. Verſ. 24. There shall arise false Christs, and false Prophets.

Secondly, These Seducers shall pretend Commission from Christ, therefore said ver 5. to come in his name, i.e. pleading his Commission.

Thirdly, They shall profess themselves to be extraordinarily gifted; persons inspired by Christ, endued with the gift of Prophecy, called therefore *Prophets*, Verſ. 11 24.

Fourthly, They shall do strange and wonderful things, things not common, or of ordinary observation, Verſ. 24. There shall arise false Prophets, and shall shew great signs and wonders.

Fifthly, They shall have many followers and Disciples, ver. 5. Shall deceive many; yea ver 24. so cunning ſhall be in deceiving, that if it were possible they should deceive the very Elect.

3 A sad and fearfull Apostacy of divers who formerly were eminent and glorious Lights in the Church, Verſ. 12. The love of many shall wax cold; which words are to be understood of a final Apostacy, because in the next verse perseverance to the end is set in opposition to their Apostacy; but he that shall endure to the end the same shall be saved. Ver. 29. The stars shall fall from Heaven; By HEAVEN we are to understand the visible Church, so called in Scripture, I heard a great voyce of much people in Heaven, saying, Hallelujah, Revel. 19 1. that is, in the visible Church. By STARS eminent men in the Church, Revel. 1. 20. The seven Stars are the Angels (or Officers) of the seven Churches; The meaning is. eminent men, men that were formerly of no small note in the Church, for their seeming zeal and piety, shall now shew themselves what they are, and become Apostates,

4 *An aptness to be offended at the things that shall be done in the world in these times, Vers. 10. Then shall many be offended. They shall not be able to brook what God in an active way will do, in a permissive way will suffer; but every thing they shall at this day cast their eyes upon will stumble them, and offend them, make them kick and fling; so that the very world will be a torment to them, and they to themselves.*

5 *A hating of fellow-brethren, with a notable persecuting spirit lying at the bottom, Vers. 10. shall betray one another, and shall hate one another, Verse 48. If that evil servant shall say in his heart, my Lord delayeth his coming, Vers. 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken. What is the meaning hereof? Why, eating and drinking denote friendship, and civil society; the meaning then is this, many men in these times, who shall yet go under the name of Christ's servants, shall so far degenerate, as that they shall not only disown those that were formerly their fellow-servants but shall smite them with reproaches, yea, with the Civil sword, if the Lord prevent not; and instead of making their fellow-servants their Companions and Associates any longer, they shall choose the *Drunken*, i.e. such as their very walking doth declare them to all men to be persons void of grace, and strangers to Jesus Christ, and yet these now shall be their familiars, and intimates, rather than the other.*

These things our Lord Jesus Christ hath foretold to be in the world a little before his coming, to escape which, as he there calls upon his Disciples to *Watch, watch, watch*; so do I conceive for the very same reasons, in the words I am upon, are we exhorted to this duty, because, as by all these, sanctification grows into decay, and they are made naked in the eyes of others to their shame, (as Aaron made Israel by that sin of the Calf, and that a-

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mongst their enemies, *Exod.32.25.*) so the very motive to this duty of *watching*, in the words, is the *keeping their Garments*, that is, of Sanctification (the Garment of Justification being but one Garment, resembled by the Robe Christ wore in the daies of his flesh, which was one intire peece , without seam throughout , and that rather Christs put upon us, than ours, and not at all trusted in our hands to keep, but kept in Christs for us, and therefore not that here spoken of) lest by losing of them they become *naked*, and are in the eyes of others, yea, their enemies (who can see these Garments, though a Saints Justification is a thing hidden from them) *exposed to shame*, which in a few words comprehends all those reasons Christ had laid down and pressed, *Mat.24.and 25.* why beleivers living in times immediately preceding his coming, should be watchful.

And let not any, in case what I have said sit too close, be for that offended at the Author (who is a friend to all that love the Lord Jesus) or sleight the things themselves, but rather considering what Christ hath plainly foretold shall be a little before his coming, let them learn this, to consider their own ways, and lay seriously their practices to heart, lest otherwise he come upon them as a Theef, before they shall have time to get oyl into their Lamps, or to put on again their Garments , which now they have put off.

Thus much of the third thing, *Christs Watchword to his people,*

- 4 *Christs wonderful providential disposing hand in causing his Enemies to rendezvouze in the place of their own destruction.*

Verse 16. **A** *Nd he (i.e. Christ) gathered them together into a place called in the Hebrew Tongue, Armageddon.*

These words have relation to the 14. Verse, where we have the Kings of the Earth, and the whole world gathering together to the *battel of the great day of God Almighty*; onely because whilst they are gathering together from all parts, and now in a manner their whole body united and ready to swallow up his people, Christ appears, and interposeth himself betwixt his people, and their bloody raging enemies, therefore we have the *coming of Christ*, Verse 15. brought in between their gathering together, and their full and compleat Rendezvouze; and so these words come to be dis-joyned from the former.

As touching the *place* here called *Armageddon*, the opinions of Writers are various, which (being not a thing so material) I shall not recite; my own thoughts incline to their opinion, who read it *the place of destruction of an Army*; And possibly there may be an allusion in the name, to that great destruction of the *Canaanites*, at the waters of *Megiddo*, *Judg. 5. 19.* when *Sisera* the chief Captain of *Jabin*, with all his Host, fell by the hand of *Deborah* and *Barak*, where was made such a total destruction, that it is said, *Judg. 4. 16.* *And the Host of Sisera fell upon the edge of the sword, and there was not a man left.* And indeed, I the rather incline to this interpretation, for the agreeableness of it, to those other Scriptures, where (as before I have shewed) this battel is spoken of, *Isa 63. 6.* *I will tread down the people in mine anger, and make them drunk in my fury.* Chap. 66. 16. *The Rain*

slain of the Lord shall be many, Joel chap. 3, 14. calls it the valley of Decision, or cutting off; and Rev. 19. 21. The remnant were slain with the sword of him that sate on the Horse. All implying a great and marvellous destruction of enemies.

The meaning of the whole is, *That Christ himself, as well as the Spirits before mentioned, Vers 13, 14, hath a special hand in the gathering together this cursed Troop; they to destroy the Saints and people of Christ, but he to manifest his love to his children, and his own glory the more upon his appearing, and to revenge upon them with his own hand the blood of his people; and although their coming up, and gathering to a head is through their instigation, yet the disposing of their Quarters and place of Rendezvouze is his, who gathers them together into the appointed place of their destruction, where for his peoples sake, he intends to render upon them his anger with fury, and his rebukes with flames of fire, as Isaiah expresseth it.*

And methinks, when my thoughts are fixed upon this day, I cannot but sometimes stand and admire, not so much at the *ruin* of the enemies, as at that *matchless love* of Christ towards his, which will appear in doing of it, who seems at this day to act the holy passions of a provoked Father and Husband, who having seen his children oft murdered before his face, and his beloved Spouse now in the hands of the Murderers, can no longer forbear, but in the heat and vehemency of affection, with unexpressible indignation, he himself with his drawn sword rusheth forth upon the Murderers, (as not contented to have their blood, if his own hands be not dipped in it) fighting with *fury through and through*, and from the *rage* of his mightily provoked spirit, being become deaf to all cries, kills and slays without pity or mercy; and is so far from sadly resenting what he hath done afterwards,

wards, as that he is marvellously delighted, yea glories in it, that for the sake of his Children and Spouse (whose quarrel he hath been now revenging) he hath ingaged so far , as to come off the field with *Garments dyed red* in the blood of their enemies, which excellently we have set forth, *Isa. 63.* where we have Christ after this wonderful slaughter made of his peoples enemies, and that with his own hand (who therefore is said to *come from Edom*, *Edom* being ever a cruel enemy to *Israel*) turning himself, and in a way of triumph presenting himself to his Spouse, who seeing one coming, *glorious in his apparel* (i.e. most delightful to behold) and yet withall having *Garments dyed in blood*, and travelling as a mighty Gyant in the greatness of his strength, she is astonished, and (as in an exaltie, through wonderment, fear, and joy) she cries out, Who? *Who is this that cometh from Edom in such a manner, with dyed Garments?* yet glorious in his apparel, travelling in the greatness of his strength: To whom Christ presently replies, *It is I*, O my Spouse, *It is I*, who am mighty to save thee, who for thy sake have been treading the Winepress alone, trampling the people in mine anger, making them drunk in my fury, bringing down their strength to the Earth; and it is so far from repenting me of any thing that for thee I have done, that were there, or shall there be any more to gather together against thee, I can yet do no less (for my heart is filled with vengeance) than tread them in mine anger, yea trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my Rayment.

Wonderful unspeakable love! aiming a most dear and blessed Saviour with burning affections and fury, cladding him with zeal, and vengeance as a cloak, that hee might plead their cause, and avenge their quarrel, pour abroad the blood of their enemies, who by their sins have thrust

thrust a spear in his side, and wickedly poured out his? What heart without melting into tears can consider of this?

Thus much as touching the fourth and last thing, namely, *Christs wonderful disposing of his enemies to their own ruine*; with which concludes the *Interval*, or space of time betwixt the sixth and seventh *VIALS*.

VIAL VII.

1 *The Angel pouring it out.*

Verf. 17. **A**ND the seventh Angel poured out his *Vial*. The *Angel* of this *Vial* is doubtless *Christ himself*, whose coming we spake of but now, and who instantly upon his coming pours out this *Vial*; called the *Archangel*, 1 *Thess.* 4. 16. who is there said to come with a shout, or voice, *The Lord himself shall descend from heaven with a shout, and with the voice of the Archangel*. And accordingly as an Adjunct accompanying this *Vial* we have a great voice. *The seventh Angel poured out his Vial, and there came a great voice out of the Temple of Heaven*; which voice is no other but the voice of *Christ himself*, as I shall shew anon.

2 *The Subject of it,*

The Air

Into the Air: No subject can be more general than the *Air*, which containeth all things, fills all places, in which all Creatures breath. The universality of the subject notes the pouring out of this *Vial* to be universal,
the

the fore-going *Vials* have fallen upon particular subjects, The first, upon the *grosser* parts of Popery; The second, upon the *Antichristian Hierarchy*; The third, upon some particular *States and Kingdoms*, with their *Heads and Rulers*; The fourth, upon the *German Empire*, or *House of Austria*; The fifth, upon the *City Rome*; The sixth, upon the *Turk*, or *Ottoman Family*. But this seventh and last is *general*, reaching all things whatsoever that stand in the way of *Christs Kingdom*.

And this the change of speech used in this *Vial*, different from all the other, noteth also, as it seems to me; for whereas the other *Vials* are poured out upon such and such things, the first upon the *Earth*; the second upon the *Sea*, the third upon the *Rivers and Fountains of waters*, &c. This seventh and last is said to be poured out into the *Air*, noting hereby the *spreading and dilating* of it self, as far as the *Air* spreads, in such manner, as that thereby all, and every part is filled with the effects of it. Now a *Vial* might be poured out upon the *Air*, yet not *dilate* it self into every part to fill the whole with it, as the first *Vial* poured out upon the *earth*, did not so *dilate* it self as to destroy those earthly dregs of Popery in every part of the *Papal Kingdom*; neither did the second upon the *Sea*, destroy the *Antichristian Hierarchy*, but in some Kingdoms only; the third upon the *Rivers and Fountains of waters*, not the ten *Horns* in general, but some of them only did, as to the overturning of their present Government and Constitution, feel it; yet each of these *Vials* are truly said to be poured out upon these subjects, because they had effects to destroy some part, that which they fell upon, though they did not *dilate* themselves into every part; but now this seventh is poured out INTO THE AIR, noting a *dilating and diffusing* of it self as far as the *Air* goes, which

which (I have said before) is general, filling all things and places; accordingly this *Vial* reacheth;

1 The whole *Kingdome* of the *Dragon*, or *Devil*, who is called *the Prince of the power of the Air*, Eph. 2.2. who, upon the pouring out of this *Vial*, with all his Host, shall be bound, and shut up in the bottomless pit for a *thousand years*, as Rev. 20.1, 2, 3. And here indeed it had been more orderly to have placed our fore-going Discourse of the *thousand years*, but because truth is to be preferred before order (which when it tends to the obscuring of the truth, is but curiosity, and to be shunned) I have therefore, because in my judgement it stands more for the advantage of truth where it is, than it would do here, chosen to be a trespasser in points of nicety.

2 The whole *Kingdome* of *Antichrist*, or the *Papacy*.

3 The remaining *Powers* of the *Great Turk*, which were not destroyed by the sixth *Vial*.

4 The *Kingdomes* of this world, i.e. such as neither have dependance upon the *Papacy*, nor the *Great Turk*, all shall come under this *Vial*, and be utterly ruined, and broken in peeces by it.

3 The Adjunct,

A great Voyce.

And there came a great voyce out of the Temple of Heaven from the Throne, saying, It is done.

This *Voyce* is Christs, Rev. 21.3, 6. *Hee* (that is, Christ) that sate upon the Throne, said unto mee, *It is done.*

The meaning of the words, *It is done*, I have formerly shewed to be only this, **NOW is the New Jerusalem established,**

established, now is my Kingdome set up, the work now is done and compleated; for this work had its beginning before under the former *Vials*, and that from the first day that the *little stone* began to *smite the great Image*, and therefore *Daniel*, Chap. 2. 44. speaking of this Kingdome of Christ, saith, *In the dayes of these Kings shall the God of Heaven set up a Kingdom*, i. e. *Christ's Kingdome* shall have its beginning, as the same is a *stone*, in the dayes of the *Fourth Monarchy*, before yet the same is destroyed; and it shall grow up by little and little, *smiting the great Image*, and still as it *smites* be increasing in strength and greatness; but yet the same is not a *Mountain* filling the whole Earth, till it hath *broken* in peeces the *Great Image*, in such sort as that the place thereof is no more found, vers. 34, 35. i. e. this Kingdome of Christ shall not be compleatly set up, it shall not be the *Fifth Monarchy* (though yet it shall be in a rising way) until the seventh *Vial* be poured out, which breaks in peeces, and wholly removes the *Fourth Monarchy* and all worldly powers.

And this is clear, *Dan. 7. 12.* who there tells us, that *the rest of the Beasts had not their Dominion taken away*, (i. e. the Kingdoms of this world, are not compleatly the Lords, and his Christs, as *Rev. 11. 15.*) until such time as the *Thrones of the Fourth Beast* (i. e. the *Roman Monarchy* as under *Antichrist*) are cast down, vers. 9. the *Beast* himself slain, his body destroyed, and given to the burning flame, vers. 11. Then shall it be said, (as here) with a great voyce, *It is done*; Then shall be verified what is said, *Rev. 10. 7.* *The mystery of God is finished*, as he hath declared to his servants the *Prophets*, that is, now all things spoken of by the *Prophets*, as touching my *Kingdome*, and the setting of it up, are finished, for it is done, the *New Jerusalem* is established.

And truly here let me adde; that although some godly

men (whose thoughts I have an esteem of) look every day for the setting up of this *Fifth Monarchy*, and that by having the Powers of the world laid down, and let fall out of the present hands they are in, who hold them (as they judge, by right of the *Fourth Monarchy*, and left free for Saints to come, take up and execute; yet must I needs say, (being convinced of the contrary) in this I am not of their mind, conceiving their mistake to lye in this, viz. a not considering (which too comes from a non-acknowledgement of Christs Personal coming before it) by whom, how, and when this *Fifth Monarchy* is to be set up. And for my own part, as I greatly rejoyce to see so much power in *Saints hands* already, and beleve more will be every day, as the *Stone* by rolling grows greater; so do I also wait for that (which some presently expect) till that day wherein our Lord shall appear, who himself will do this work, viz. *Destroy the Beast, cast him into the burning flame, and then give the Kingdome, and Dominion, and greatnes of the Kingdome under the whole heaven, unto the people of the Saints of the most High*: When that which but now is rising, and shall rise every day, growing still greater and greater, as an augmenting *stone*, shall become a *huge and great Mountain*, filling the whole Earth.

And of this *Kingdome* as to the first rise of it, which is little, in an unlikely way, in the midst of many difficulties, I take it, *Dauids Kingdome* was a *Type*: But as to the glory of it, when the same shall be a *Mountain* filling the earth, the *Kingdome of Solomon* was rather a *Type*; for which reason, *Psal. 62.* (which is a clear Prophecie of the glory, riches, duration, vast extent of this Kingdome, agreeing in many things with that glorious Prophecie, *Isa. 60.*) is intituled, *A Psalm for Solomon*; yet in respect of Christ, the King, or Monarch, in this Kingdome, *David* in Scripture is ever the *Type*, and

not

not *Solomon*, because *Solomon* after he was sate upon the Throne, did foulely back-slide to *Idolatry*, but *David* did that which was *right* in the sight of the Lord.

This *voice* coming from the *Throne*, intimates (what I have been speaking) that *now Christs Throne* shall be set up, and himself sit upon it, as Chap. 21. 5. which also we have, Chap. 3. 21. *To him that overcommeth will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* The *Throne* Christ here speaks of, is a distinct *Throne* from his *Fathers Throne*, such a *Throne* as he was not to sit on, till he should come from his *Fathers Throne*; for (saith he) *the Throne* I am upon at present is *my Fathers Throne*, which I, *overcoming*, am priviledged to sit upon; but I have a *Throne* of my own, which I shall one day sit upon, when he that *overcometh* shall sit down with me on this my *Throne*, as I now by *overcoming* am set down with my Father on his *Throne*; which as it proves Christ shall have a *Throne* distinct from that on which he now sits, so also, it confirms what I said even now, that the *Dominion*, or the *Throne*, is not to be given to the *Saints*, untill such time as Christ himself comes and sits him down upon his *Throne*, according to that *Match. 19. 28. Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel*; and it is for this reason, because the *Apostles* shall be advanced as *chief* in this *New Jerusalem*, that Chap. 21. 14. tells us that the foundations of this City shall have in it, *the names of the twelve Apostles of the Lamb.*

And this *Throne*, because not onely Christ himself sits upon it, but also his *Saints* with him, is therefore cal-

led *Thrones* in the plural number, *Rev. 20. 4. And I saw Thrones, and they sat upon them, and judgement was given unto them*; which words exactly agree for time (as before I have shewed) with this of the seventh *Vial*.

Now whereas this *Throne* upon which *Christ* sits and utters his *voice*, is said to be in the *Temple* of Heaven, it clearly denotes (Heaven in the *Revelation* being always understood of the Church on Earth) the erecting of this *Throne* here below.

And indeed if we compare with Chap. 21. where we have the *same Throne* spoken of, together with the *voice* from it, *It is done*, Verse 5, 6. it will evidently appear that the *New Jerusalem* there described, is to be understood of a glorious state of the Church here on earth, and not (as some) of Heaven hereafter.

First, Because *John* sees a *New Earth* as well as a *New Heaven*.

Secondly, Because the *New Jerusalem* is said to come down from God out of Heaven, Verse 2. therefore not a description of the Church in Heaven, which coming down out of Heaven, lest we should imagine it (as some) to be *Visional* onely; namely, that *John* in way of *Vision* saw it come down, but really it is above; we have therefore (to free us from such a mistake) a great *voice* added, Verse 3. *Behold the Tabernacle of God is with men, i. e. on earth*, the place of mens habitation, whereas were the *New Jerusalem* to be understood of *Heavenly glory*, the contrary should be, viz. *The Tabernacle of men with God*.

Thirdly, Because the *glory* of the Kings of the Earth (which glory is outward) and of the Nations, shall be brought into it, Verse 24. *The Kings of the earth do bring their glory and honor into it*, Verse 26. *And they shall bring the glory and honor of the Nations, into it*,
Neither

Neither of which can agree to *Heaven hereafter*, but do most excellently agree to what is spoken at large in the Prophets of the *glorious state* of the Church on *Earth in the last daies*. To say (as is commonly) such of the Kings of the Earth, and those of the Nations who shall be converted here, shall be there glorified; and this to be the bringing of the glory of the Kings and Nations thither.

To that I answer, 1. How can this be said to be *their glory*, which is rather *Gods* put upon them, than theirs?

2. How is this brought *thither*? is the glory of *Heaven* fetched thither from *Earth*?

3. How can they be said to *bring it thither*, who never receive this glory till they come there?

Fourthly, Because it is evident from the 12. and 14. Verses, that the *twelve Tribes* of the Children of *Israel*, and the *twelve Apostles* of the Lamb, shall be first or chief in this *New Jerusalem*; but let it be proved from any other Scripture, that they shall be so in *Heaven hereafter*.

Fifthly, Because Chap. 22. (which to Verse 6. is a continued description of the *New Jerusalem*) tells us, ver. 2. of a *Tree* in this *New Jerusalem*, whose leaves are for the healing of the Nations. Now let it be shewn how the Nations shall be healed in *Heaven hereafter*.

Sixthly, Because in this *New Jerusalem* we have express mention made, as of the *Throne of God*, so also of the *Lamb*, Chap. 22. 1. proceeding out of the *Throne of God*, and of the *Lamb*, Verse 3. There shall be no more curse, but the *Throne of God*, and of the *Lamb* shall be in it. But now in *Heaven hereafter*, though Christ as *God* coequal and coeternal with the Father shall reign for ever, yet not as the *Lamb*, which is clear, 1. Cor. 15. 28. And when all things shall be subdued un-

to him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, i.e. the humane nature of Christ which dyed for our sins, rose again (as the Apostle in the foregoing verses speaketh) was ^{erected} above all the Creatures, all the time of the *thousand* years, and the *General Judgment* (according to which nature, Christ is said to be the Lamb slain) shall now be subjected, after the end, to the God-head, or Divine nature, which in Heaven shall be all in all; so that Christ as the *Lamb* shall not have a *Throne* there. And this Interpretation is not so much mine, as *Augustines* long ago, and *Calvins* since, who both speak the same thing, confessing a subjection of the humanity of Christ to be here intimated, whom I think good here to name, not that their Authority, nor my saying so, proves the thing to be truth; but that I might hereby stop the mouths of such, who otherwise possibly, would be ready to condemn the truth it self for error.

Yet let none hence conclude (as some now adays fancy) a *cessation* of the *Humane Nature*, by being *turned* into the *Divinity*, so as that Christ shall be God-man no longer; for the Apostle in saying the *Humane Nature* shall be subject, denotes plainly, that the same shall even in *Heaven hereafter* have a *being*; for how can that be subject, which hath no being?

And as the *Lambs* having a *Throne* in the *New Jerusalem* proves clearly that it cannot be meant of *Heavenly glory* after the day of *Judgement*; so doth it as strongly prove (what before I have laid down) that not a *Spiritual* onely, but a *Personal presence* of Christ shall be with his people in the *New Jerusalem*, all the time of the *thousand years*; for Christ as the *Lamb* hath his *Throne* in it; but Christ *Spiritually onely*, is not the *Lamb*, nor was he *sacrificed* in that sense.

Seventhly, and lastly, Because *Isa. 60*, (which Chap-

ter, as is most evident, speaks not of heavenly glory, but of a glorious state of the Church here on Earth) is for time one and the same with this, as plainly will appear by comparing one with the other.

Isa. 60. 11. *the Gates shall be open continually, they shall not be shut day nor night.*

Verse 3.

The Gentiles shall come to thy light, and Kings to the brightness of thy rising.

Verse 10. *Their Kings shall minister unto thee.*

Verse 11. *That men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.*

Verse 1.

Violence shall no more be heard in thy Land.

Verse 20. *The dayes of thy mourning shall be ended*

Verse 19.

The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee; but the Lord shall be unto thee an everlast-

Rev. 21. 25. *And the Gates of it shall not be shut at all by day.*

Verse 24.

The Kings of the Earth do bring their glory and honor into it.

Verse 26. *And they shall bring the glory and honor of the Nations into it.*

Verse 4.

God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain.

Verse 23.

And the City had no need neither of the Sun nor of the Moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof.

ing light, and thy God thy glory.

Verse 21.

Thy people also shall be all righteous.

Verse 27.

And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lambs Book of life.

Yet because it would be a thing hard to be beleaved, that the *New Jerusalems glory* should be here on Earth; therefore it is said, chap. 21. 3. *These words are true and faithful*; and again, chap. 22. 6. *These sayings are faithful and true.*

One thing here is of special concernment to be opened, to the end the words of the seventh Vial may be brought to a reconciliation with the description of the *New Jerusalem*, chap. 21. (both as I have shewed being to be referred to one and the same time) which is this, Seeing *John* in describing the *New Jerusalem*, saith, *I saw no Temple therein*, Chap. 21. 22. and the contrary is here intimated, *There came a great voyce out of the Temple of Heaven*; how can these things agree? or the one be made Expository of the other, when they speak things contradictory.

I answer, *John* saw no *material Temple*, such as was in *Jerusalem* of old, to which here *new Jerusalem* is opposed.

Or secondly, (which I rather incline to) *John* saw no such Temple as was the former Temple, or *Church-state* under the Gospel. But that a Temple there shall be, is manifest; for, saith he, in the next words (which are given as a reason why no such Temple as formerly had been, should be in this *New State*, because indeed they should

should now have a better Temple) The Lord God Almighty and the Lamb is the Temple of it.

So that a Temple there is, but this shall not be such a Temple in which Christ through outward Ordinances as a medium is conveyed to his, and they by faith enjoy him, as now; for what need of these things when Christ is with his people, and to be enjoyed in another way of Vision? yea, the duration of these things is but untill his coming, 1 Cor. 11. 26. For as oft as ye eat this bread and drink this cup, yee shew the Lords death till he come. And the Apostle is clear in this, that all injoyments of God by faith cease, when sight takes place, 2 Cor. 5. 7. 1 Cor. 13. 8 9 10, 11, 12, 13. And indeed what use will there be of a Glass to see Christ in, when he shall present himself face to face, which he will do at the day of his appearing. 1 John. 3. 2. It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is; yea, to behold the Lamb thus, shall be a principall part of the New Jerusalems glory, Rev. 22. 3. 4. They shall see his face, and his name shall be in their fore-heads. So that this Temple shall not be a worshipping of Christ, and an injoyment of him through outward ordinances, but rather a more immediate worshipping, and injoyment of him in himself, who therefore in this New Jerusalem, is not onely the person worshipped, but the very Temple we worship in.

And this which now I am speaking of, is (I take it) clearly held forth in those words of the Apostle, Heb. 12. 26. Yet once more I shake not the earth onely, but also Heaven; which place he quotes from Haggai, chap. 2. 6, 7. which before I have proved relates to this time. Now as Christ at his first coming shook the legal worship, which the Apostle tels us; stood in meats and drinks, and carnal Ordinances, imposed on them untill the time of Reformation, Heb. 9. 10. for which reason the shaking hereof is called a shaking of

of the earth, and did at his resurrection *establiſh another way* of worship, far more spiritual than the former, yet having also some outward Ordinances and Institutions, as the former had, which in Scripture is frequently called (as opposed to the other) *Heaven*, and the *Kingdom of Heaven*; so at his *second coming* will he *shake* this worship, *cast this Temple* (though more spiritual than the former) to the ground also; for (saith he) *yet once more, I shake not earth onely, but Heaven also*; i.e. all the worship that now is (I mean outward) is upon *Christs second coming* to be removed, and such a Kingdom and Worship, instead thereof, is to be set up, as can never be shaken, i.e. shall never be broken in peeces any more, as the former worships have been, but shall be the same for kind (being as I have said, a more immediate worship) with that which shall be in Heaven hereafter.

And not darkly is this hinted, *Iſa. 60. 19, 20. The Sun* (that is those outward things which before were as a *Sun*, under which are comprehended outward Ordinances) *shall be no more thy light by day, neither for brightness shall the Moon give light unto thee*; and verse 21. *Thy Sun* (i.e. the Lord Christ, who is the light of this *New Jerusalem*) *shall no more go down, neither shall thy Moon* (thy outward glory and felicity) *with-draw it self*, making a clear distinction betwixt the *Sun* that before was, which is called *the Sun*, and the *Sun* that at this time shall be, which is called *thy Sun*, as being another *Sun* peculiar to these times, and not the same *Sun* as was in former times; and this *Sun* that we may not be mistaken in it, is interpreted twice over to be the Lord, Verse 19. *The Lord shall be unto thee an everlasting light*, Verse 19. as opposed to the former *Sun*. And again, *For the Lord shall be thine everlasting light*, yers. 20. being there added as a reason why this *Sun* should

should never go down, no not in Heaven hereafter, because the *Lord* should be this *Sun*; And who is this *Lord*? why *Jesus Christ the Lamb*, who is said to be the *Temple* and *Light* of this *New Jerusalem*, and that in opposition to the *Temple*, *Sun*, *Moon*, i. e. all outward *Lights* and *Ordinances* that before had been, *Rev.* 21. 22, 23. *And I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moon to shine in it, for the Lord God did lighten it, and the Lamb is the light thereof.*

And to this day (as I conceive) have those Scriptures reference, *Jerem.* 31. 34. *And they shall teach no more every man his neighbour, and every man his brether, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, Isa.* 54. 31. *And all thy children shall be taught of the Lord*, arguing an immediate feeding and teaching, not so much by instruments, means, and *Ordinances*, as the *Lord* himself.

And though it is not denied these Scriptures had a fulfilling in the beginnings, when the Spirit was poured down, teaching then (Christ promising, and sending his Spirit for that end) being more abundant and spiritual than in former times, for which cause they are by Christ himself, and *Paul* after him, interpreted as then fulfilled; yet it is evident from the scope of those places whence these Texts are quoted, that the Prophets had in their eye another time, namely, the time of the *Jews* delivery, when not *Judah* only, but *Ephraim*; Head of the ten Tribes also, spoken of expressly by *Jeremy*, should return; yea the very time of the *New Jerusalem*, whose stones are therefore by *Isaiah* said to be laid with fair colours, her foundations with *Sapphires*, her windows of *Agates*, her gates with *Carbuncles*, and all her borders with pleasant stones; not

unlike that description of the *New Jerusalem* *John* gives us (but more full) *Rev.* 21. of that, although in part these Scriptures had a fulfilling before (in which sense *Christ* and *Paul* mention them) yet the fulness, or the compleat fulfilling of them, respects the time we are speaking of.

And doth not the phrase of *New Heavens*, and *New Earth*, spoken of by *Isaiah*, *Peter*, *John*, and ever with reference to this time, imply as much? for the very phrase of making a *new*, implies the abolishing of the *old*; which new made, that it cannot consist of any such outward things as did the old, is clear, because upon the abolishing of the old, such things, only are left standing in this new, as can never be shaken, or removed, which all outward things are subject to.

Thus although in the *New Jerusalem*, a *Temple* there shall be, yet not such a *Temple* as was the *Temple* of *Jerusalem* of old, or is the *Temple* of *Jerusalem* that now is; but as the whole state of things shall be *new*, so shall the *Temple* be *new*. In the *new Heaven* the *Lamb* who sits upon the *Throne* shall be the *Temple*, and the great *Voyce* out of the *Temple* of *Heaven* from the *Throne*, is the *Voyce* of *Christ* himself (who at this day will sit upon his own *Throne* in the midst of his Church and People) which is clear (as before I have said) *Chap.* 21. 5. 6.

And what I have formerly hinted, I shall here remember again, that the very reason (as I conceive) why many in these dayes cast off the holy Ordinances, and Institutions of the Lord *Jesus*, is this; They find it clear in Scripture that the continuance of these things are but *until his coming*, which *coming* (puts an end to Ordinances) they judging to be *Spiritual* only, and not *Personal*, and perswading themselves withall that in this sense *Christ* is *come* to them already, they conceive it high time for them to quit and shake off all outward forms,

Object.

Object. If against what I have said it be objected, that *Zechary*, Chap. 14. 16. speaking of this time, tells us, *They shall go up from year to year to worship the Lord, and to keep the Feast of Tabernacles*; therefore Ordinances shall be at this day.

I answer; If by *worshipping* the Lord, and *keeping the Feast of Tabernacles* we understand a *walking in Ordinances*, then shall the *Ordinances* at this day be common to all, even the worst of sinners, for that such at this day shall be in the world, hath been before proved; and observe, the *comand to come up to Jerusalem to worship the Lord, and to keep the Feast of Tabernacles* is *general*, upon all that are left of those who came up against *Jerusalem*, vers. 16. *All the Families of the earth*, vers. 17. yea the very *Heathen*, vers. 18. and if *Ordinances* shall be so common at this day, then will the purity of worship in respect of the Worshippers be less then, than now it is; and if so, where then will be the *holiness* of this day, which in this respect is to excel all dayes before it?

The meaning therefore (I conceive) is this, That all people in remembrance of the terrible destruction Christ made of his enemies, gathered together at *Jerusalem*, upon his appearing, shall from that day, year after year, *i.e.* often come and worship before the Lord, *i. e.* fall down before this Christ sitting on the Throne, acknowledging him to be the great *King* of the world, and *Jesus Christ* the Lord, to the glory of God the Father, fulfilling that of *Isa. Chap. 45. 23. Unto me every knee shall bow*; And that of the Apostle, *Phil. 2. 20. At the name of Jesus every knee shall bow*.

And this, the phrale used by the Holy Ghost, of keeping the *Feast of Tabernacles* doth notably set forth, for in *Levit. 23. 34.* where we have the institution of this *Feast*, we have vers. 43. this added as the reason of the Institution, namely, the *memorial* of Gods strange and wonder-

wonderful Providence towards, and in preservation of *Israel* when they came out of *Egypt*; which Deliverance as it was but a *Type* of this, so the *Memorial* thereof, by keeping the *Feast of Tabernacles*, was a *Type* of the *Memorial* that should be kept, by all Nations coming up to *Jerusalem*, to fall down and worship before the Lord, of Christs wonderful Deliverance of his people, and terrible destruction of his enemies at this day: And indeed that the main thing intended in this *Feast*, was the *Memorial* of Gods delivering mercy, appears to me from hence, that this *Feast*, which from *Joshua's* time untill *Nehemiahs* had not been observed, was again kept upon their coming out of *Babylon*, *Nehems* 8.17. This also may be an answer to such other places in the Prophets, where mention is made of worship at this day.

Having thus brought the words I am opening, to a *reconciliation* with those, Chap. 21. vers. 22. It would neither be amiss, unprofitable, nor improper to the subject we are upon, to have given here a description of the *New Jerusalems* glory, which is the very thing briefly hinted in these words more fully explicated, Chap. 21. throughout, Chap. 22. vers. 1. to 6. and in many places in the Prophets of the Old Testament; but that I have restraint laid upon my spirits as to this inquiry, supposing the time of full discovery hereof not yet come; for I finde that the *destruction* of the *great Whore*, together with a *general view* of the *Bride*; the *Lambs* wife, and the *time* of her *Reign* with Christ, is discovered to *John* in the wilderness, that is, whilst the Church as yet remains in her warfare, contesting and struggling with her enemies; Chap. 17. 1. *And there came unto me one of the seven Angels, which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great Whore, that sitteth upon many waters, vers. 3. so he carried me away in the spi-*

rit into the *Wilderness*: *John* is now in the *Wilderness*, and we read not a word of his removing his station, till we come to Chap. 21. 9, 10. therefore I conclude the whole of the Propheſie from Chap. 17. 1. to Chap. 21. 9. (which discovers the great *Whore*, and her ruine, Chap. 17. 18. gives us a general view of the *Bride*, the *Lambs* wife, and her attire, and *Chriſt* her *Huſbands* coming, and appearing to deſtroy her enemies, and marry his Spouſe to himſelf. Chap. 19. makes diſcovery, that before the *General Judgement* ſhall be a *thouſand years*, in which *Satan* ſhall be bound, and the *Saints* ſhall reign with *Chriſt*, Ch. 20. gives us alſo a general hint of the glory of this *thouſand years*, Ch. 21. v. 1. to 9.) was all of it revealed to *John* in the *Wilderness*, teaching us hereby, that before yet the *Woman* is got clear out of the *Wilderness* there ſhall be a full diſcovery of theſe things. But now the full and particular glory of the *New Jeruſalem*, the diſcovery of the *Bride* in all her glory, *John* that he might ſee that, hath his ſtation removed from the *Wilderness* to a great and high *Mountain*, Chap. 21. 9, 10. And there came unto me one of the ſeven *Angels*, which had the ſeven *Vials*, full of the ſeven laſt *Plagues*, and talked with me, ſaying, Come hither, I will ſhew thee the *Bride*, the *Lambs* wife; and he carried me away in the *Spirit* to a great and high *Mountain*, and ſhewed me that great *City* the holy *Jeruſalem*, deſcending out of *Heaven* from *God*, verſ. 11. Having the glory of *God*, &c. intimating thus much to me, that the time of diſcovery of this glory in the brightneſs of it, is not to be expected, till the *Church* is gotten out of the *Wilderness*, and become a great *Mountain* in the world. And ſometimes I have thought, that as the *Lord* doth, and will more and more every day, make diſcovery of thoſe things *John* had revealed to him in the *Wilderness* (the *Gentile Churches* being the *Woman* in the *Wilderness*) ſo that which *John* had

had revealed to him in the great and high mountain, he may have reserved in store for the Jews upon their coming in, who converted shall become a Great Mountain in the world.

These considerations have laid a restraint upon me as to this inquiry ; yet this I shall do ; leave with the Reader a Rule or two , which may be a help to him so far as to prevent many mistakes that otherwise will be very apt to arise , whilst hee reads what very frequently is spoken in the Prophets, with a relation to this time.

I RULE, That the Prophets of the Old Testament, prophesying to a people that lived under a dark Legal Administration, in which, things were veiled that stood under an outward temporal Covenant, I mean a Covenant for temporal things, as riches, long life, &c. as well as for spiritual, that were as yet children under age, trained up under a Schoolmaster, Tutor, Governor, who though they were in a way of learning (looking at a time to come wherein they should be more perfect Schollars) had as yet (for the bulk of them) attained but very little spiritual understanding in any thing ; their senses being as yet exercised onely about the first rudements of Religion, and the first Principles of the Oracles of God ; I say, *The Prophets speaking to such a people, are in their expressions to be looked upon, as rather accommodating themselves to the state of Gods people under the Administration and Covenant that then was, then speaking of things as they are in themselves, or were to be in the accomplishment.*

This speaking, by way of allusion, is clear, *Zach. 14.* (before quoted) *They shall go up from year to year, verse 16. alluding to the going up of the twelve Tribes once every year to worship at Jerusalem, to keep the Feast of Tabernacles, alluding to that Feast in time of old.*

old. So verse 20. we read of the *Pots in the Lords house, the Bowls before the Altar*, verse 21. of *sacri-ficing and seething*, the expressions clearly alluding to the way and manner of worship that then was.

So likewise *Ezekiel* in the last eight Chapters of his Prophesie speaks altogether by way of *alusion* to the state of things in *Israel*, and the way of their worship under the Old Testament.

That the main thing intended in those eight Chap- ters, is the description of the *New Jerusalem*, ap- pears,

1 From the order observed by the Holy Ghost, in laying it down, the things spoken concerning it, being brought in as an immediate consequent of the Jews conversion, and the *battel of Armageddon*, both which things had been fully treat of in the three foregoing Chapters, Chap. 37, 38, 39.

2 By comparing with the description we have of the *New Jerusalem*, Rev. 21. 22.

Ezekiel.

Chap 40. 2. *In the vi- sins of God brought he me into the Land of Israel, and set me upon a very high mountain, by which was as the frame of a City on the South.*

Chap. 47. 1, 2, 3, &c. *Be- hold waters issued out from under the thresho'd of the house.*

Revelation.

Chap. 21. 10. *And he carried me away in the Spirit to a great and high mountain, and shewed me that great City, the Holy Jerusalem, descending out of Heaven from God.*

Chap. 22. 1. *And he shewed me a pure River of water of life, proceeding out of the Throne of God, and of the Lamb,*

Verse 12. *And by the River upon the bank there-*

Verse 2. *In the midst of the street of it, and of ei-*
S of

of, on this side, and on that side, shall grow all Trees for meat whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Chap. 48. 35. The name of the City from that day shall be, the Lord is there.

ther side of the River, was there the Tree of life, which bare twelve manner of fruits, and yeelded her fruit every month; and the leaves of the Tree were for the healing of the Nations.

Verse 3. And there shall be no more curse, but the Throne of God and of the Lamb shall be in it.

Now Ezekiel in describing the New Jerusalem, doth all along set his expressions to that Administration. and the capacities of Gods people in those times, not speaking of things as they are in themselves, or were to be in the accomplishment, of which the whole of his Discourse is an instance. But to instance more especially in one thing, we have Chap. 41. a large description of a Temple, which he that reads, will hardly imagine to be the same Temple John speaks of, Rev. 21. ver. 22. The Lord God Almighty, and the Lamb is the Temple of it; and yet it is the very same, and no other, for Ezekiel Chap. 47. tells us of waters coming out of this house, verse 1. causing a River, verse 5. which River had on each side of it Trees for meat, bearing fruit according to the Months whose leaf was for medicine, verse 12. which very River is said, Rev. 22. 1, 2. to proceed from the Throne of God and the Lamb, interpreting clearly what we are to understand

stand

Stand by *Ezekiels Temple*, notwithstanding all the measuring, the height, length, breadth, Chambers, Ornaments, &c. that we there read of (things suiting their capacities to whom the Prophet spake) yet the *Temple* is indeed no other but the *presence of the Lamb*, the *Throne of God* and the *Lamb*, which is the very *Temple of the New Jerusalem*, Rev. 21.22.

And as in these, so in many other places, where the *New Jerusalems glory* is described by the Prophets, we have sometimes long life intimated, *The childe shall die an hundred years old; as the daies of a tree, are the daies of my people.* Sometimes *building houses, planting Vineyards &c.* as if the great glory were to lye in such things, which is not so; but as *Ezekiels Temple* hath in his description a great deal of outward bravery, suitable to such a *Temple*, as their thoughts to whom he spake were most taken up with, yet is in a word interpreted in the Revelations to be another manner of thing, viz. the *Lamb*, and his *Throne*, so these things are spoken rather by way of *condescension* to their weakness, who standing under an outward Covenant, in which such things were promised, were exceedingly pleased with things of this nature, looking much at them, making a greater account of them, than as the things in themselves are, or will appear to be, when this day shall come.

2 RULE, That the coming of Gods people out of *Babylon*, building the second *Temple*, and *Jerusalem*, being all an eminent Type of the thing I am speaking of, therefore in some Scriptures where we read of this glory, under that deliverance as a Type, we are to look upon some things to have their fulfilling then in the Type, some others to be fulfilled for time to come in the Anti-type.

To this Rule appertain not a few places in the Prophets, especially in *Haggai*, and *Zechary*, who prophesied

sied upon the coming out of Babylon, and at the time the second Temple was building, as Hag. 2. 6, 7, 8, 9. the Prophet hath reference to the second Temple as a Type, which he calls the latter house, v. 9. but whilst he speaks of shaking Heaven & Earth, the desire of all Nations coming, and thereupon the glory of the latter house to surpass the glory of the former built by Solomon, in all these things it hath relation (as in our former Discourse hath been proved) to the time of Christs second coming, and the state of the new Jerusalem.

So also in Zechary, where we have several Prophecies concerning Jerusalems being built, Chap. 1. chap. 2. chap. 8. some things had their fulfilling then, in that Jerusalem, which was afterwards built by Nehemiah; as when it is said; Jerusalem should again be inhabited as a Town without wals, for the multitude of men and cattel therein, Chap. 2. 4. There should be yet old men, and old women dwell in the streets of Jerusalem, and the streets of the City should be full of Boyes, and Girles, playing in the streets thereof, chap. 8. 4. 5. which things were afterwards fulfilled, Jerusalem betwixt Nehemiahs time, and the time of Christs coming being inhabited again, and grown populous, which when Zechary Prophesied was but a ruinous heap; or in case these things are to be extended further, to the time of the New Ierusalem, we are to interpret them according to our first Rule; but now there are other things, as many Nations being joyned to the Lord in that day, becoming his people, and the Lord himself dwelling in the midst of them, chap. 2. 11. The coming of many people, and the inhabitants of many Cities, and the Inhabitants of one City saying to another, Let us go Speedily to pray before the Lord, and to seek the Lord of Hosts; yea, many people, and strong nations coming to seek the Lord of Hosts in Jerusalem, and to pray before the Lord; chap. 8. 20, 21, 22.

These

These things relate to the time of the *New Ierusalem*, yet so as we must also interpret the Prophets manner of speaking, and setting forth these things according to our first Rule.

3 RULE. That as the Gospel Administration (which was when the Prophets wrote to come) was to be a very considerable step towards the glory of the *new Ierusalem*, things being under it to make a great advance in Spirituals, in comparison of what then they were; by reason whereof a beginning, or a peeping forth of *new Ierusalem's* glory, should be held forth in that Administration; Hence we are to look upon some places in the Prophets where this glory is spoken of, as relating in part, and in some things to the state of the Church under the Gospel Administration that now is, but to have a more special relation in regard of the Prophets scope, to the state of the *New Ierusalem*, which is yet to come.

This is clear from the Scriptures before mentioned, *Isa.* 54.13. *All thy children shall be taught of the Lord*, *Jer.* 31.34. *They shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord*; which places (as I have said) have an accomplishment in part at present, but for their fulness, they look to the time of the *New Ierusalem*, which is yet to come.

So *Ezek.* 43.10.11. *Those that are ashamed of their abominations shall have the form and fashion of Gods house shewed to them*; and chap 44.10.11. *The Levites that went astray when Israel went astray, are laid by in the special acts of Gods worship*; but v.15,16. they that kept their charge when the rest went astray, are employed in the service of Gods Sanctuary and Table; which things (in a spiritual way) God hath fulfilled, and is daily fulfilling to his people, under the present Administration, though yet the general scope of this Prophecy (as before) looks to the time of the *New Ierusalem*.

By these few examples under each Rule, we may be able to judge of many others of a like nature, which will in reading offer themselves to us.

4 The Effects.

1 Effect.

Terror.

Verf. 18. *And there were voyces, and Thunders and Lightnings, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great.*

The great voyce from the Throne upon the seventh Angel pouring his Vial forth fills the whole world with terror. In the Air are heard most dreadful astonishing thundings and lightnings, fearful affrighting voyces, through the sound of the Trumpet, (*Mat. 24. 31. 1 Cor. 15. 52.*) howlings, screechings, lamentings of Devils, whose torments now begin; the time being come. The Earth is terribly moved, and ready to be rent in peeces, with a horrible shaking, upon the appearing of the Lord, as Mount Sinai shook and quaked greatly, when the Lord descended upon it, *Exod. 19. 16, 17, 18.* hereby the whole world is filled with trembling; now do the Tribes of the earth mourn, mens hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of Heaven are shaken.

2 Effect.

Ruin.

Wherein we have,

1 A particular List of the things ruined, which are;

1 The

- 1 The Great City.
- 2 The Cities of the Nations.
- 3 Great Babylon.

Verf. 19. *And the Great City was divided into three parts, and the Cities of the Nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the Wine of the fierceness of his wrath.*

Setting aside the Dragon, who was the principal stickler in encouraging and gathering together that Rout and Multitude, who from all parts of the world come up to the batrel of the great day of God Almighty, whose punishment is passed over here, but particular mention is made thereof, Chapter 20. there seems to be three sorts of enemies, who shall gather together at this day.

- 1 The Popish Crew.
- 2 Mahumetans.
- 3 Some Kings of the Earth, neither Papists, nor Mahumetans.

The first stand under the Banner of the *Beast*, The two last being one in this, that neither pretends to stand up for Christ, as doth the *Beast* (who shall at this day by the subtlety, Miracles and counterfeit holiness of the false Prophet, be marvellously blinded, being made to believe his cause to be quite contrary to what indeed it is) but coming forth upon the account of some carnal respects, or worldly interests, yet mixed with malice (which is natural to all that are of the Serpentine seed) against the Saints, are both comprehended under that of the Kings of the earth, *Rev. 19. 19. I saw the Beast, and the Kings of the earth.*

Daniel, Chap. 7. describes them otherwise (though not much differing) calling the first (as here) the *Beast*,

which I have shewed to be the *Roman Monarchy*, as governed by *Antichrist*, the *little Horn*; the other, the rest of the *Beasts*, vers 12. noting other worldly powers, who shall joyn hands at this day with *Antichrist*, or the *fourth Beast*.

Now that *Antichrist*, with other Kings of the earth, as his adherents, shall at this day make one Head, to oppose the Saints, is without question, but yet perhaps it may be thought sufficient proof hath not (from what hath been said) appeared to evidence that the *great Turk*, or the *Mahumetan party* shall joyn with the rest, or should be comprehended under that of the Kings of the earth.

Now although no lets can be thought, when the Holy Ghost speaks in such general termes, vers. 14. *The Kings of the earth, and of the whole world*, then that the *Turk*, who possesseth a great part of the world, should be included, yet (that the sense of the words may be more clear) I shall from other Scriptures prove that the *great Turk* shall have a hand, yea a deep one too, in this desperate engagement.

Not much to insist upon (because I would not bee prolix) the gathering together of *Gog* and *Magog*, spoken of in *Ezek. 38. 39.* which divers worthy men, and not without giving good reasons for it) interpret the *Pope* and the *Turk* which gathering together that it is the same with that at this day, the several circumstances of the place do evidence, as will appear to him who shall compare the battel of *Gog* and *Magog*, with this of *Armageddon*; and not (as some) that spoken of, *Rev. 20. 8, 9.* which mentions no battel, as doth *Ezekiel*; nor will that agree to the time of the *Jews* delivery (which *Ezekiel* is clear in) but rather should be a *thousand years* after; neither can there (the *General Judgement* immediately ensuing thereupon) be any allowance of time, either to bury *Gog's* dead,

dead, or for a *glorious state of the Church* here on earth; both which *Ezekiel* speaks punctually unto; yet well may those, *Rev. 20.* being such of the seed of old *Gog* and *Magog* as shall survive the *thousand years*, and shall at the end thereof (upon the Devils letting loose) act against the Saints, as their Fore-fathers did, retain the names of their Ancestors *Gog* and *Magog* still. But to pass this, I take it, those places (which are not a few) in the Old Testament, where mention is made of the *rage of the Assyrian* against *Israel*, have a special reference to the thing I am now in proving, for whereas the *Turk* doth at this day possess *Chaldea*, *Mesopotamia*, with such other Countries, as did anciently belong to the *Assyrian Monarchy*; so do I conceive what the Prophets oft hint at, as touching the *Assyrians* invading *Israel* with his Armies, to be rather *Typical* of what should be in the last dayes, acted by his *Successor* the *Turk*, than a plenary fulfilling of those *Prophecies* by any *Invasions* of the *Assyrian*, in, or about those times, *Isa. 30. 31.* For through the voice of the Lord shall the *Assyrian* be beaten down; Which Text, although I deny not, but it had a *typical* accomplishment in the dayes of *Senacherib*, yet doth not that answer the scope of the Chapter, which it is manifest looks to the last dayes, and how the *30. 31. 32. 33* verses agrees to what we have formerly spoken, as touching *Christs coming* at the battel of *Armageddon*, will be clear to him who shall but compare sundry places which upon that occasion I have opened before with this.

As for that of *Micha, Chap. 5. 5.* This man shall be the peace when the *Assyrian* shall come into our Land; It cannot be interpreted as having reference to any other but *Gospel-times*, long before which the ancient *Assyrian Monarchy* was ruined. And would you know what time of the *Gospel* it hath reference unto? why the last time of all, viz. The time of *Christs coming*, and second appearing, vers. 4, 5, 6.

The

The like we have, *Isa.* 7. 8. *Zack.* 10. 10, 11. with many other places, which would be too tedious to insist upon.

Having thus found the parties who shall at this day be gathered together to oppose the *Saints* which march under three distinct Banners. 1 The Banner of the Beast, or Roman power governed by *Antichrist*. 2 The Banner of the Turk, or those of the *Mahumetan Religion*. 3 The Banner of some earthly Kings and Potentates, Adherents to the other two, yet neither *Papists*, nor *Mahumetans*.

I come now to make application hereof to the words, which notably set forth, and that distinctly the ruine of either party.

1 The great City is divided into three parts. By Great City, we are not to understand the City Rome, which fell before under Vial 5. But the whole power of the Beast, or *Antichrists Kingdome*, for so is the word used, *Rev.* 11. 13. The same hour there was a great Earthquake, and the tenth part of the City fell, i.e. One of the ten Horns, or the tenth part of *Antichrists Kingdome* fell upon the *Winnesse* rise. Now the dividing of the Great City, notes the downfall and ruin of his whole Kingdome; for a City divided, or rent peece from peece, by some terrible shaking, or earthquake cannot stand; And this division being into three parts, notes a full and perfect ruine, three being a number of perfection. Now is the Beast slain, his body destroyed, and given to the burning flame, *Dan.* 7. Now the Beast and false Prophet, both are cast into the Lake of fire burning with brimstone, *Rev.* 19. Now those who worship the Beast, and his Image, and receive his mark in their fore-heads, or in their hands, drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and are tormented with

with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smোক of their torment ascendeth up for ever; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name, Rev. 14.

2 The Cities of the Nations fall, i.e. such Nations as come in to the help of the Pope and Turk at this day, their Royal Cities, Regal Seats, Fortresses and places of strength are overthrown. Now are the Thrones of Kingdoms overturned, and the strength of Kingdoms of the Heathen destroyed, Hag. 2.22. This is the day of Gods controversie with all Nations, when the slain of the Lord shall be from one end of the earth, unto the other, Jer. 25.30, 31, 32, 33.

3 Great Babylon comes up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Now by Great Babylon we may not understand the City Rome, which fell under the Fifth Vial; nor is it weight enough against our Reasons there laid down, to say that the City Rome is spiritually called by the name of Great Babylon, in this Book, unless it could be proved that the name in a spiritual sense is applicable to no other City, or thing, but Rome only.

Nor may we secondly, understand Antichrists Kingdom in general, for that is set forth by the Great City; and it is not a thing probable, having once expressed it, and being gone to another Head namely, The Cities of the Nations, that the Holy Ghost should yet afterwards come over with it again. Yea how improper would it be to say of the Kingdom of the Beast, that it came now in remembrance before God, which peece by peece had been pulling down, and destroying throughout all the Vials.

As therefore three sorts of Enemies combine together at this day, the doom and downfall of two of which, we have

have seen already; so is the *ruine* of the *third*, namely, the *Great Turk*, with *Constantinople* his Royal City, or Seat of Residence here set forth by *Great Babylons* coming up in remembrance before God: And in this opinion I am not alone, (*Brightman*) a man of no little worth and esteem, having asserted it before me.

And truly the *Turk*, being, as hath been made appear, so *considerable* an Enemy in this last ingagement, it is not probable that his *punishment* should either be passed over in *silence*, or named in the *general* only, which if it be not contained in these words, is so.

Withall there will be the same reason at this day, when the *Turkish* Seat shall be as *infamously* famous for *oppressing*, and *oppressing* the *Jews*, as *Antichrists* hath been, or now is, for persecuting the *Christians*, that in a figurative sense the name of *Babylon* (the oppressing City of Gods people of old) should be applied to it, as now it is to the Seat of the Beast; yea if of the two one may claim a greater title to the name than the other, the claim of this day will fall to the *Turk*, who by possessing the cruel and persecuting qualities of *Babylon* of old, towards Gods people shall make his claim equal with *Antichrist*; and by how much he hath not the qualities only, but the Lands and Territories of the *Babylonian Monarchy* that was now in his clutches, his claim will be the greater.

And indeed to me it is evident that *those things* that concern the *destruction* of *Babylon*, mentioned to oft in the Prophets, which in the ruine of *Babylon* of old (the Type) neither had, nor could have their accomplishment, though they have a respect to the *Turk* and *Antichrist* both, yet more *especially* to the *Turk*, as the *principal Antitype* of that Type, as is clear, *Ija. 14.* for the *Babylon* there spoken of, is that *Babylon* which shall be an oppressing City to the *Jews* (for which reason they triumph
over

over it in its destruction, vers. 4, 5, &c. and this at the time of their last restoration, which is yet to come, as is manifest in the three first verses, which can be meant of none so properly, as the *Great Turk* sitting in *Constantinople*.

And as a further Restoration seems to be promised, and foretold, *Jer. 50. 4 5.* then meerly the coming out of *Babylon* of Old, when *Judah* only, and not (as here) *Israel* and *Judah* together, came up to seek the Lord; so by the same reason we are to look after the ruine of some other *Babylon*, then meerly *Babylon* in the Letter, which *Babylon* must be such too, as shall at this day stand in the way of the *Jews* return, and be an enemy to them; and this can be more fitly applied to none than to the *Turk*.

And notwithstanding the *Turk* received a notable blow under the former *Vial*, by means of which a door was set open to the *Jews* to recover their own land; yet because *Constantinople*, his chief City was not thereby destroyed, therefore in respect of the wrath of God, poured out upon that at this day, it is here said, *Great Babylon came now in remembrance before God*; which words very fitly agree to the ruine of *Constantinople*, but are not applicable either to the ruine of *Rome*, or the *Kingdome* of the *Beast* in general, both which came up into remembrance, and had been actually punished before this day.

2 The Inevitableness of this Ruine.

Vers. 20. *And every Island fled away, and the Mountains were not found.*

Islands and *Mountains* are places of refuge. Men in times of commotion, flye to these for shelter, as being safer in them than they can be elsewhere. Now that which
to

come is a notable confirmation that the words are in this sense to be understood ; I find the Prophets in other places (which relating to this very time, serve as a Comment upon the Text) intimating that men should at *this day* either be *secure* by reason of such *shelters*, or flye to such places for *shelter*, Ezek. 39. 6. speaking of the *Effects* of the *Battel* of Gog and *Magog* saith, *I will send a fire in Magog, and among them that dwell carelessly in the Isles*, as noting, that some should at this day think themselves *secure* by being in *Isles*, places of *refuge* and *shelter*. The Prophet *Isaiah*, Chap. 2. 21. speaking of the day wherein *God* will arise to *shake* terribly the earth (the same with that shaking, Joel 3. 16. Hag. 2. 6, 7. 21, 22. tells us that some at that day for fear of the Lord, shall flye to the clefts of the Rocks, and to the tops of the ragged Rocks ; noting men shall seek shelter from such places of refuge as the Rocks of Mountains are. But so inevitable shall their ruine be, that notwithstanding men may flye for shelter to their outward *Refuges*, thinking themselves secure by reason of them, yet shall all their *refuges* and *shelters* prove no shelter against this storm, for every Island shall flye away, and the Mountains shall not be found.

3 The Greatness of it.

Vers. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a Talent.

The Hail from Heaven denotes the more immediate judgements of God, which shall fall on his enemies at this day ; and there may be an allusion to the destruction of the Canaanites by great Hailstones from Heaven, Josh. 10. 11. The greatness of the Hailstones, each being about the weight of a Talent, notes the judge-

judgements God will inflict at this day, to be the *heaviest* and most dreadful that can be, a *Talent* of all weights being the *greatest*.

3 Effect.

Blaspheming of God.

And men blasphemed God, because of the plague of the Hail, for the plague thereof was exceeding great.

The *Eaſt* lived a *Blasphemer*, now he dyes a *Blasphemer*, and goes *blaspheming* to the *Lake of fire burning with brimstone*, whither the just judgements of God (which when they cannot reform sinners on earth, cast them to Hell) have now brought him.

And this is the conclusion of this great day, as it respects Gods *Enemies*, which to their woe they shall find and feel to be a *black, dismal, and fatal day*, though but the beginning of it, as it respects the *Saints* and people of God, to whom it shall be the most *glorious, joyful, and lightsome day* that ever they beheld; When God shall wipe away all tears from their eyes, and there shall be no more curse, but the *Throne of God, and the Lamb, and his Servants* shall serve him. And they shall see his face, and his name shall be in their foreheads. And this is that *New Jerusalem* coming down from God out of Heaven; the hope of which, let it purifie our hearts even as he is pure. Let us alwayes have our loyns girded about, our lamps burning, and we our selves like unto men that wait for the Lord, looking earnestly unto, and breathing after that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who once was offered to bear
the

the sins of many, and unto them that look for him will he appear the second time without sin to salvation. When he that now overcometh shall be made a Pillar in the Temple of his God, and he shall go no more out; And Christ will write upon him the Name of his God, and the Name of the City of his God, which is New Jerusalem, which cometh down out of Heaven from his God, and he will write upon him his new name. And those that do his Commandments shall have right to the Tree of Life, and enter in through the Gates into the City, when without shall be Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth, and maketh a lie. Which things he hath sent his Angel to testify in the Churches, who is the Root and Off-spring of David, and the bright and morning Star; Who also himself saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

The Reason of the Order observed in pouring forth the VIALS.

THe Beast having now for a long time trampled under foot the holy City, blasphemed God, his Name, and Tabernacle, and them that dwell in Heaven; and exercised his utmost rage and cruelties, against all those who holding the testimony of Jesus, could not be brought to worship him, his Image, or receive his Mark in their fore-heads, or in their hands; and being in all these his insolent and outrageous practices animated, yea assisted by the Kings of the earth, subjecting themselves to him, and giving their strength, power, and Kingdome to the Beast, Christ (as able no longer

longer to hear the *Blasphemies*, and behold the rage and *cruelties* of the *Beast*, with all the *determined time* of *redeeming Sion*, *avenging* the blood of his *Elect* on those that dwell on the earth, *judging* the *Beast*, *casting* down his *Thrones*, and *taking* the *Kingdome* to himself, being come) without delay now *rouseth* up himself, and in his wondrous *zeal*, his *power*, and *greatness* marcheth forth, to *judge* the great *Whore*, *destroy* the *Thrones* of *Kingdoms*, *take possession* of the *Kingdoms* of this world, and *subject* them to his own righteous *Scepter*.

But finding upon his first *Rite*, that *two* of his ancient and principal *Rights* had been *long invaded*, and laid waste by the *Enemy*, namely, *The glory of his Priesthood upon earth*, and *the exercise of his Kingly Power and Prerogative in his Churches*; the first by the *putrified* and filthy stinking puddle of *Romish Doctrine*, which instead of exalting that *Righteousness* alone in *Justification*, which is pure, perfect, heavenly, did establish a *righteousness* which was earthly; impure, full of filthy dregs, out of which one *poisonous root*, were grown up innumerable *Idolatries*, viz. the *Mass*, *Purgatory*, *Indulgences*, *Invocation of Saints*, *Penance*, *Pilgrimages*, *Monkish life*, &c. by which the *glory of Christs Priestly Office* was veiled, the *precious truth* of the *Gospel* perverted, and *Souls* instead of bread of *Life*, fed continually with nothing but *poison*. The *second*, by that *Tyrannical power of Antichristian Discipline*, which to satisfy the *pride*, and accomplish the *designs* of an ambitious aspiring *Hierarchy* and *Clergy*, is established in such a way, that all, both small and great, must submit to it, its *Decrees*, and *Impositions*, and in token of *subjection* receive some *mark* in their *right hand*, or in their *foreheads*, which in case of *refusal*, they are thereupon *Excommunicates*, who must neither buy nor sell, hereby *trampling under foot* the *Kingly power* of *Christ*,
T snatch-

snatching his Scepter of love and meekness out of his hands, and instead thereof lifting up a rod of Iron.

Christ seeing this, that through the rage and insolency of the Enemy, the ancient bounds were broken down, and *Sion* lay plowed as a field, he makes it his first attempt, being risen, to recover his own again; and because it was of greatest concernment (being that Salvation depended upon) to pluck off the veil from his Priestly Office, and to confound that Doctrine which had set up an *Idol-god* for a *Saviour*, and an *Idol-worship* instead of the worship of the true God; Christ therefore as his first work, shakes to peeces that rotten earthly Doctrine, with the several *Idolatries* growing upon it, which had jussled him out of his Priestly Office, openly hereupon proclaiming himself to be only High Priest and Mediator, and salvation to be had in him alone; and this is done by the first Vial, which is poured out upon the *Antichristian earth*, i. e. the grosser parts of Poperie.

Yet because the Kingly Office of Christ was still invaded by an Antichristian Lording Discipline, who under pretence of ruling for Christ, and exercising his Kingly power, did in all places make havock of the Saints, persecuting them as evil doers; Christ therefore makes it his next work to recover his abused Scepter into his own hands again, which to do, the second Vial is poured out upon the Sea, namely, the Antichristian Discipline.

Christ having now regained his own (as a puissant and noble Conqueror, who being first unjustly invaded, contents not himself to recover his Rights, but takes this opportunity to invade his enemies) makes an invasion upon the Dominions of his enemies; and because the Kings of the earth had lent their aid and assistance to the Beast, by whose power and strength given up to the

Beast,

Beast, the blood of his Saints had been spilt in every place, therefore to *avenge* the blood of his Saints, he begins the Quarrel with them; and so the *third Vial* is poured out upon the *Rivers and Fountains of Waters*, that is, upon some particular States and Kingdomes, and upon the Heads of these, namely, Kings and Statesmen.

And here, with the pouring forth of this *third Vial*, he *Stone cut out of the Mountain* spoken of, *Dan. 2.* (which breaks in peeces the Great Image) begins to *smite*, the design of Christ in the two first Vials, being not so much to break the great Image, as first to recover his own in order thereunto.

Here also the *Ancient of dayes*, *Dan. 7.* begins to sit, and to cast down the *Thrones* of the fourth Beast.

Christ having now won the *Out-shifts* and *Suburbs* of his grand Enemy, he next (that the blow might come closer, and fall yet heavier) *invades* him in his principal street, which for many Ages together was the strength and glory of the *Beasts* Kingdom; this is the work of the *fourth Vial*, which therefore is poured out upon the *Sun*, that is, the *German Empire*, or *House of Austria*.

The *Thrones* of the *Beast* being cast down, his *Sun* darkned, and Christ going onward upon his march, his heart filled with *Vengeance* for the sake of his people; the remembrance of the blood of his Saints poured out like water in every place, through the continual *Instigations*, *Commissions*, and authority of the *Roman Beast* comes now so fresh into his mind; and the cry thereof is so loud in his ears, that he can no longer forbear; giving her in requital, blood to drink, who hath made it her delight to drink her self drunken with the blood of his Saints and Martyrs; he therefore next with a *swift* and *high hand* bends his march to the *Seat* of the *Beast*; the *City Rome*, upon which the *Fifth Vial* is poured out.

Rome being destroyed, and made a ruinous heap; and the appointed time being now come in which Gods ancient people the Jews are to come up to their own Land; which being at the present in the hands of the Great Turk, who with all his power will oppose their claim, and endeavour to keep them out of possession, that therefore a door might be set open for them, the Sixth Vial is poured out upon the great River Euphrates, i.e. the power and multitude of the Turk.

Christ having hitherto been breaking his enemies by parts, and nothing being wanting but the crowning victory, to make him absolute King and Monarch of the world; in order therefore unto the pouring forth of the Seventh and last Vial (when Christ is to take possession of the Kingdome given to him by his Father, and to be exalted as the great and only Potentate, King of Kings, and Lord of Lords) we have two things as principal.

First, A General Rendezvous of all the enemies of Christ into one Body, fit to be cut off.

Secondly, The Personal coming and appearing of the Lord Jesus Christ, to make dispatch of his enemies, and to set up his own Kingdome.

Things being thus in a readiness, we have the pouring forth of the Seventh and last Vial into the Air, a universal subject, which ushers in with it the subversion of all Christs enemies; the Beast (Antichrist) being here-upon slain, his body destroyed, and given to the burning flame; The rest of the Beast, i.e. all other worldly powers, have their Dominion taken away, and the Great Dragon the Devil, is bound, and cast into the bottomless Pit, and there shut up for a thousand years; And now are the Kingdoms of this world become the Kingdoms of the Lord, and of his Christ, who shall reign for ever and ever. Amen.



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